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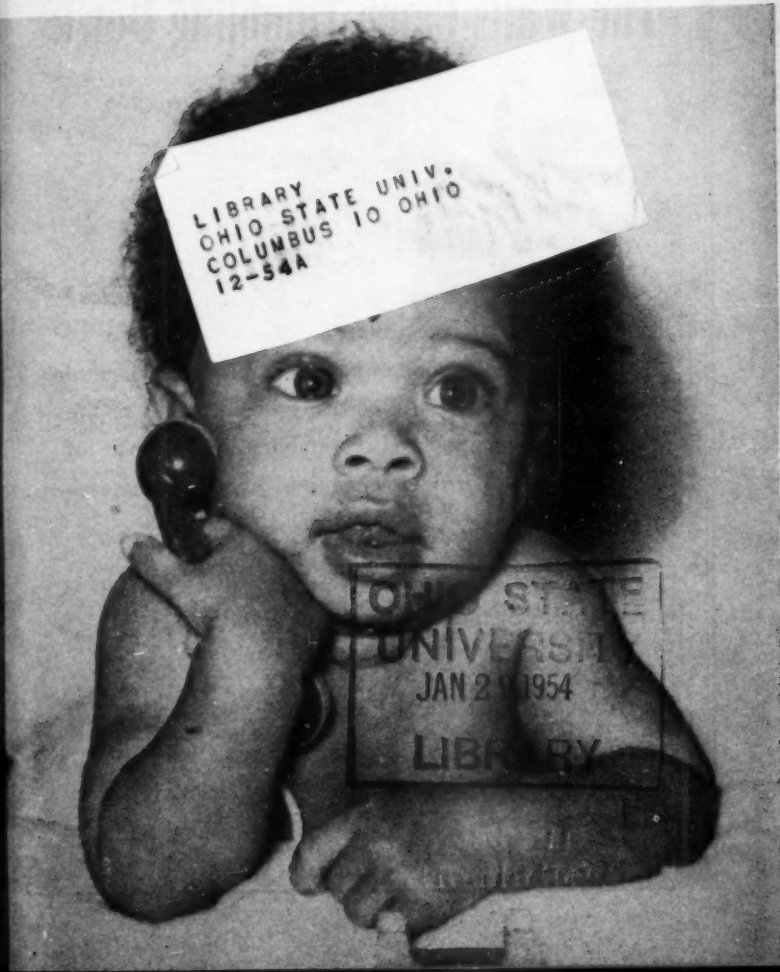

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A RECORD OF THE DARKER RACES

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Vol. 61, No. 1 **Whole Number 509**

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January, 1954

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A 588'75

ELKS *give Horace Ward (second from right)* $1,000 *scholarship. Ward, Morehouse honor graduate, applied for admission to University of Georgia law school in September* 1950 *and was refused. He will use the scholarship when law school suit has been won. Elk officials (from left) are J. F. Simmons, George Lee, Dr. Wm. Boyd.* BOTTOM: *Secretary M. O. Mouton of the Jennings, La., branch hands branch director Gloster Current* $154 *check,* $104 *to EE fund and* $50 *for FFF fund.*

■ Story of a fighter for social justice

There's a Big We in New Mexico

By Veda N. Conner

A FAMILIAR sentiment from Hobart LaGrone is *"I* don't; *we* do." The "We" began 'way back in 1912, when at the new year New Mexico proudly became a state. The few Negro settlers saw here a new slate on which to write new dreams. Among them to do that writing were men far above average, scholars, professional men, army officers; and they wrote well—toward interracial good will.

Not long after the National Association for the Advancement of Colored People was formed in 1910, they had their tiny branch, but with its own local flavor. For this was a speckled land of color—of black, white, Spanish-Americans and Indians.

Youthful, good-looking, dynamic and friendly Hobart LaGrone, former president of the branch, is known throughout the Southwest as New Mexico's champion and defender of the civil rights of all her people. He is known as the one man who more than any other who brought not only social justice through legislation but an ever-widening friendship between the colored people and other races in New Mexico, which earned for his group the NAACP's coveted Thalheimer Award.

But LaGrone always answers the inevitable "How do you do it?" with *"I* don't. *We* do." He will also tell you that this powerful "We" that has worked miracles in New Mexico began with a creed, diligently preached and practiced by that first little group long ago. That creed: an astute diplomacy, backed by genuine friendship in every association with other races; use of persuasion and Christian action, not belligerency. Politics? Yes, but every act must be clean to stand the light of day. Those pioneers followed NAACP's lead—and profited.

One of the early leaders told them: "Make of yourself a *wanted* citizen." They took his advice. They bought property on time payments, and small businesses the same way. They began the education of their own people, trying to show them that the price

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VEDA N. CONNER *lives in Albuquerque, New Mexico.*

ot freedom is high, but that the price of an "easy" segregation is higher. The influence of this group of men that was NAACP, and so much more, in New Mexico built such good feeling between races that, as various more general organizations came into being or growth, Negroes were not only allowed but sought to serve in them. They were welcome in white churches, and because they lived their creed, they stood in the light as "wanted citizens."

When LaGrone first saw Albuquerque this "light" was apparent to him in the little discrimination he found. His car broke down here in 1924, and there's a joke that most of the city's inhabitants got a flat tire here on their way through to somewhere else and "had to come back." LaGrone, too, liked what he saw. He returned in 1930.

A newcomer in the depths of the depression, this former chief auditor in the largest Negro insurance company worked at a succession of $15-a-week janitor jobs, ran a mortuary for a white owner for a while (a funeral home for colored was too specialized to succeed in a city where colored people and white morticians were long-time friends); then in 1924 went into the U.S. postal service.

BORN FIGHTER

Long before this he had seen what motivated the little group of men and women and their white fellow-members in NAACP. He saw trouble coming and what their way of fighting it would be—but that was his way too. LaGrone is a born fighter, but the simple friendliness and good will that shine from his light brown face and dark eyes are his most effective weapons. They are, in fact, the key to a long series of hard-won battles behind him.

Not even LaGrone envisioned the scope of what "We" would accomplish. That "We" would become a group of which he now considers himself only a highly-integrated part, although he has been the most vital factor in bringing it to its present power and effectiveness. Its heart is the New Mexico branch of the NAACP, but its body is a vast network forged only by the bonds of friendship and helpful interaction. It is made up of individuals and more than a score of organizations of all races and beliefs, fraternal, social, political, business, religious. It is an interracial "pressure" force for good that has quietly and efficiently worked social and legislative wonders.

Here is an instance. when Albuquerque's proposed city anti-discrimination ordinance had to be altered to fit enforcement requirements, LaGrone called up the Anti-Defamation League's Denver attorney. They knew each other's ways so well that they made the alterations then and there, over the phone.

Spanish-Americans, fast becoming a minority in their native state, have three powerful organizations in NAACP's camp when needed. They are Allianzo Hispano, the "Lulacs" or Loyal Union of Latin American Citizens, and a veterans' group, the GI Forum. Labor groups, aided in the past by NAACP in their fights for such legislation as their "Right to Work" Bill, staunchly back the NAACP's efforts.

The passing of Albuquerque's famous ordinance, almost unopposed

at the final hearings after a year of subtle delays, and whispering "fear" campaigns, staged "incidents," issued petitions and staged meetings. This was a powerful demonstration of the result of concerted action by the organized forces for good will.

Knowing that "there is no discrimination among the young," LaGrone works against segregated schools and with youth and student organizations. Albuquerque's Youth Center and the city's new, fast-growing Boys' Club are both "integrated"; there is no racial discrimination on the University of New Mexico's campus. LaGrone dreamed and works for a state—and a nation—in which all children are "integrated," for he himself grew up in segregation.

Born in Texas in 1897, he moved to Oklahoma with his family when he was three years old, but he lived in an interracial world until he went to a colored school at six. For his grandmother was a blue-eyed blond, his mother a light brunette, his father dark, and the little neighborhood in McAlester buzzed with black and white housewives trading recipes and secrets over back fences while herding the raucous, laughing children of both races.

CAREFREE TIMES

With school he moved into a segregated world, but Fisk University and his hopes of medical school were the most carefree times he was to know. Father LaGrone's Oklahoma cotton gin burned, twice. Hobart's education became a matter of slamming a cleaner's pressing iron all day, a janitor's job at night, and a diploma by mail from an accredited accounting school. Then he could marry the small, pretty stenographer, Daisy Mae McMurray, who was waiting for him. Four prosperous years in Washington, D.C., were followed by depression and the Albuquerque adventure, and by his slipping into that niche waiting for him since the old-timers began the "We" back in 1912.

The creed of those old-timers may wear a new look, but LaGrone is carrying on, too, in that education of his own people. He has had his heartbreaks, as when in southeastern New Mexico's "Little Texas," in a lawsuit, a colored teacher took the witness stand to plead for segregated schools for the sake of good pay and the prestige of his own job. But his successes outshine the failures.

A few of the originators of New Mexico's NAACP still live and are LaGrone's dearest friends and staunchest allies. He has tempered his at times militant attitude by self-discipline and the counsel and friendship of his allies. If he stands in the limelight of publicity—this likeable, personable, and learned man—it is, after all, the best vantage point from which to fight for all.

It has brought to Albuquerque a city ordinance prohibiting discrimination against any person in any public place, first such ordinance in the nation. It has brought a fair employment practices act to the state. It has sent the number of entirely segregated school districts in New Mexico from ten down to two in four years. It promises some day soon to bring to the state the first all-inclusive civil rights law for any state. It continues to bring understanding and growing integration among races.

When LaGrone returned in 1930, not even the most hopeful of the

"old-timers" had dreamed of such accomplishments. But the times in Albuquerque and in New Mexico were moving rapidly toward a larger population with larger organizations, new power in such groups as labor unions, political divisions, social agencies. The old-timers saw in LaGrone the man to carry their creed to success.

As one of them recently put it: "He was our man for the "new day." He had everything, a good education, fine family background and training." He smiled: "Even a beautiful wife. He was a capable planner and organizer, had good political sense and above all, a vibrant, friendly personality. In every way he symbolized our way of friendly good will, of working with and through others."

Sturdy and healthy at 56, LaGrone swings his mail sack on his route every day, looking about as young as he was when he "discovered" New Mexico. The rest of his day and every weekend, dynamic and tireless, he can be found almost anywhere in the state—or in a plane above it—or even in some neighboring state, answering those constant pleas of "How do you do it?"

MOVING ELOQUENCE

Reasoning with this group, passionately pleading with that committee, bringing his eloquence to miners in Carlsbad or to the State Legislature in Sante Fe, eating croquettes and peas with boy scouts and bishops, all these are part of the life of this crusader-warrior. At times dignity itself, at others he is youthfully cocky with shining grin and ready laugh. Dark eyes flash to alert, quick interest, deepen into almost painful sympathy, sparkle with some secret amusement. Not for him the belligerence, threats, coercion of some fighters; his first way is of unfailing courtesy, of diplomacy and persuasion, of power gained through loyal friendships with the force of his own personality, while beneath there lies a fierce determination and an amazing perseverance.

If driven to a last outpost, he can handle with ease the rough weapons of an opponent, but, keen strategist that he is, those outposts are rarely reached. Even a lawsuit, filed after all else has failed, often turns out to be "diplomatic pressure" that serves its purpose before it ever gets to court.

LaGrone's legislative victories include many "defeats," for he cannily realizes that one exposé after another, a pounding away at the public conscience, can often accomplish more than a new law. For example, the bill to outlaw segregated schools in the state, was five times before the state legislature. In 1949 segregated schools in New Mexico were increasing. But every new hearing showed taxpayers in affected districts what a staggering price they'd been paying to maintain a "double" school system. With nauseated consciences, kind-hearted white people learned of dilapidated, dirty, understaffed schools which their ignorance had forced on colored children. Spanish-Americans saw what increasing discrimination could bring segregation to *them*—as it spottily but actually exists in some neighboring states. By 1953 only two entirely segregated districts remained, and one of those is "talking fast" and on the defensive.

(*Continued on page* 62)

■ Toussaint-Louverture really made possible the American purchase of Louisiana

Haiti and the Louisianna Purchase

By Jacques C. Antoine

LAST April the United States issued a new postage stamp to commemorate the 150th anniversary of the Louisiana Purchase (April 30, 1803); while in Haiti the government overprinted a Haitian stamp to commemorate the 150th anniversary of the death of Toussaint-Louverture (April 7, 1803). In today's setting these two philatelic events would seem to have little if any connection, yet they are contemporary coincidents serving as mute witnesses to a historic drama which changed the course of history.

"Salvador de Madariaga gives credit to the Jewish race for having produced the man who discovered America," write Ralph Korngold. "If the United States of America," he adds, "stretches from Canada to the Gulf and from the Atlantic to the Pacific, some credit for this is due to a member of the Negro race."

In the interest of the increasing friendship and understanding between the United States and Haiti, the two oldest nations in the Western Hemisphere, I wish to recall the part played by Toussaint-Louverture in the events which made possible the purchase of the Louisiana Territory.

The story really has its beginnings in the mountaineous island of Haiti with the fight of a short, "very black, lean and wiry" man for "liberty and equality." Toussaint was almost fifty before he began the career that was to make him immortal. And what he did during his brief appearance on the stage of history proves once more, I believe, the interdependency of peoples and nations. Toussaint did not set out to destroy Napoleon's vision of empire, nor to cripple French power in the New World. He was fighting for the emancipation of his people and the eventual independence of his country. Nevertheless his concepts of freedom and human dignity, his fight to make the Negro a man and Haiti a nation, helped immeasurably in the creation of the United States.

It was indeed a great day for the United States when, on April 30,

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JACQUES C. ANTOINE *was one-time Haitian ambassador to the United States and the founder-editor of La Relève.*

1803, the American minister in Paris, Robert Livingston, and French finance minister, Barbé-Marbois, signed the treaty in the presence of James Monroe that put that vast territory between the Mississippi River and the Rocky Mountains (stretching from the Gulf of Mexico to Canada) under the American flag. This territory, almost equal in area to that of the Thirteen Colonies, welded the East and the West and eventually gave the nation fourteen new states. And President Thomas Jefferson secured this huge tract of land for only $14,500,000, or at the rate of about 2½ cents an acre.

LOUISIANA NEGOTIATIONS

The ill-defined boundaries between the Mississippi River and the Rocky Mountains which came to be known as the Louisiana Purchase was originally sprawling Spanish territory valued chiefly by Spain as a pawn in her negotiations with the United States. But Spain lost interest in her colony when the Pinckney Treaty of San Lorenzo (1795) put an end to Spanish designs on the Mississippi Valley. She now became anxious to sell because a new Anglo-Spanish war would place Louisiana at the mercy of the superior British fleet. France was willing to buy. By the secret Treaty of San Ildefonso (1800) and the Convention of Aranjuez (1801) the Territory was retroceded to France in exchange for Napoleon's promise to seat the prince of Parma on the throne of Etruria. His real purpose, however, was to use the territory as base for the establishment of a great French empire in the New World. Only the situation in Europe at the time, when France was still at war with other countries on the continent, had delayed Napoleon in taking actual possession.

In December 1801, after his victory over the Austrians, Napoleon, having lessened to some degree the pressure of war on France, sent his brother-in-law, General Victor-Emmanuel Leclerc, to the island of Haiti, then known as Saint-Domingue, in command of an expedition of 22,000 men and 79 vessels. The American historian Henry Adams tells us that "Leclerc, a general of high reputation who had married the beautiful Pauline Bonaparte . . . was perhaps the most promising member of the family next to Napoleon himself," and that "Saint-Domingue was the only center from which the measures needed for rebuilding the French colonial system could radiate. "Before Napoleon could reach Louisiana, he was obliged to crush the power of Toussaint." For had not Toussaint taken into his own hands the destiny of his country and his people just as Napoleon had done in France?

Soon after the expedition left Brest the American minister in Paris wrote his government: "I know that the armament destined in the first instance for Hispaniola is to proceed to Louisiana, provided Toussaint makes no opposition." Henry Adams reflects: "As yet President Jefferson had no inkling of the meaning of these plans. The British government was somewhat better informed, and perhaps Godoy (of Spain) knew more than all the rest; but none of them grasped the whole truth, or felt their own dependence on Toussaint's courage. If he and his blacks should succumb easily to their fate, the

wave of French empire would roll on to Louisiana and sweep far up the Mississippi; if Saint-Domingue should resist, and succeed in resistance, the recoil would spend its force on Europe, while America would be left to pursue her democratic destiny in peace."

"The day that France takes possession of New Orleans we must marry ouselves to the British fleet and nation," said Thomas Jefferson pondering the threat that the official French establishment in that region held for the security and the development of the young nation.

JEFFERSON DISTURBED

Another serious matter at the time was the suspension of the "right of deposit" by the governor of New Orleans. This meant that American imports and exports could no longer be stored at New Orleans, thus working a hardship upon the people of Kentucky, Tennessee, and Ohio who did business through the port. "If Toussaint would only provide sufficient time," writes historian Ludwell Lee Montague, "Jefferson still hoped to keep the French out of New Orleans, not by force but by persuasion, preserving American interest on the Mississippi and Franco-American friendship as well."

After the Treaty of Amiens in 1802 Napoleon emerged victorious from the war in Europe, having finally forced England to terms that gave France her first real peace in ten years. The French dictator's hands were now free to implement his blueprint for America.

Henry Adams tells us how disturbed Jefferson was and his relief when he learned of Toussaint-Louverture's expected stand in Saint-Domingue. Saint-Domingue resisted. In Kenneth Roberts' novel *Lydia Bailey* (1947) one finds a vivid account of how the Negro general Henri Christophe burned Cap-Français, the capital of the colony, as Leclerc prepared to beseige it. Christophe, it is said, set fire to his own mansion first. Of the 2,000 houses at the *Cap* only 59 escaped the holocaust. Plantations also went up in smoke, but soon Toussaint was forced to surrender. The "Chief of the Blacks," treacherously betrayed, was taken to captivity in France, but the Haitian army fought on under Dessalines, Toussaint's second in command. Despite reinforcements from Europe which swelled the ranks of the French expeditionary force to 49,000 men, the brave Black Army and yellow fever finally destroyed the French forces. Leclerc himself died of yellow fever in November 1802.

SALE NEGOTIATED

Henry Adams reflects:

The colonial system of France centered in St. Domingo. Without that island the system had hands, feet, and even a head, but no body. Of what use was Louisiana, when France had clearly lost the main colony which Louisiana was meant to fed and fortify? . . . Not only had the island of St. Domingo been ruined by the war, its plantations destroyed, its labor paralyzed, and its population reduced to barbarism . . . but . . . the army dreaded service in St. Domingo, where certain death awaited every soldier; the expense was frightful; a year of war had consumed fifty thousand men and money in vast amounts, with no other results than to prove that at least as many men and as much money would

(*Continued on page* 62)

BOARD MEMBERS *and officers of the Arkansas State Conference of NAACP branches photographed at a recent state meeting held at Newport, Arkansas.*

BOTTOM: This group of Daughters of "The Pride of Maceo Temple Number 186" *in Jacksonville, Florida, exhibit their enthusiasm as they prepare to enter the membership campaign for the Jacksonville branch. J. W. Burroughs, pastor of the Grant Memorial AME church, is campaign chairman.*

■ How economic distress and social anxiety spawned the Mau Mau terror

Mau Mau and Agricultural Development

By G. W. Shepherd

THE whole world has heard of Kenya lately. Before the outbreak of Mau Mau terrorism, Kenya was just another small British colony on the coast of East Africa. But now the world knows of the racial strife which grips this territory and each day brings more news of ugly outbreaks of racial violence.

A few thousand European settlers (mostly British) have immigrated to Kenya over the last forty years. They found there a land barren, for the most part, but possessing in its middle portion a highland area suitable for cultivation and whose rolling contours are remarkably similar in appearance to upper New York state. Africans were previously settled or migrating with their herds of cattle over most of this rich portion of Kenya. But the white man who came to Kenya brought a new concept of law and justice with him which claimed that what he coveted for his own was his as long as it did not belong to another white man. The millions of Africans who considered the Highlands their country were pushed into reserves. Instead of gradually dying out as the American Indians did, the Africans of Kenya have multiplied. This has greatly intensified the land shortage problem. Much of the African section of the Highlands has been over-grazed and allowed to erode so that starvation has become a definite threat in certain areas.

Now the fury and frustration of the Africans has broken out under the primitive cult called "Mau Mau." The British Colonial Secretary, among other officials and white settlers, has announced that Mau Mau is not a result of economic causes. These people claim it has arisen from the black superstition in the primitive African mind which has failed to adapt itself to twentieth century modern life. While it is true that Mau Mau makes great capital out

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DR. G. W. SHEPHERD, *one of the founders of the International Development Placement Association of New York, worked for over a year in East Africa as general manager of the Federation of Uganda African Farmers, Ltd. He still works in Africa.*

of the superstitious African mind; nevertheless, superstition cannot be considered the prime cause of this African uprising. Faced with grinding poverty and possible starvation, the African has viewed with envy the opulence of the Europeans and Indians who live at standards comparable to those enjoyed in the United States. This double standard has not been able to endure in Kenya any more than it has in other parts of the world.

RACIAL TENSIONS

Kenya is the most advanced case of racial conflict in East Africa; but racial tensions exist as well in other East African territories, as indeed they do in every area in Africa where the white man has come to settle permanently. The United Nations Trust Territory of Tanganyika has strong feelings of racial animosity stemming from the same land problem. Recently the Wameru tribe in Tanganyika were moved from their traditional tribal land to another area, and Europeans moved into the land of the Wameru. The matter was appealed to the United Nations, with very little result. Uganda is the most racially harmonious territory in East Africa, but even there, the Indians, particularly, have aroused African resentment by their sharp business practices and there is a very definite anti-European feeling among sections of the farmers who will have nothing to do with government attempts to help them.

The present situation of open racial strife in Kenya may soon settle down. But the policy of making the Africans fear the effect of British law and justice will not cure the situation. The tensions will continue and may well break out again in wider and more bitter strife throughout East Africa, unless some vital new factors can be introduced into the social scene which will win the loyalty of the African to society because he finds his lot improving within it.

The greatest single factor which will improve the situation would be the rapid economic advance of the African people. Increased educational facilities and greater representation on the government political bodies will also help ease the tensions but these are secondary effects which will naturally follow the achievement of a rise in the presently miserable standard of the African peasant.

The most rapid strides forward can be brought about by improving the farming techniques of the Africans. Industrial growth will also improve their lot, but these effects will only be felt after some time among the Africans, who are at present in a very weak bargaining position, as far as wages are concerned. All the East African territories present remarkable opportunities for constructive aid to the Africans through agricultural programs. The present land area is more than sufficient for the population, provided it is utilized properly. One agriculture expert in Kenya has estimated that whereas the average African peasant has an annual income of only about $15 per annum, he could have an income of $300 per annum if the land he now possesses were cultivated by modern scientific and mechanical methods.

Agriculture education is exceedingly backward in Kenya and all of East Africa. There are a few government

and missionary training centers, but they seek to train mostly African agriculture assistants for government service. What is needed is a program which will carry the ideas of modern agriculture to the people. This is not easy, as ancient tribal ways are given up reluctantly. It was not so long ago that women in Kenya threw themselves in front of the machines that were terracing the sides of hills to prevent erosion. The government and the missionaries are now faced with so much suspicion and hostility that it is very difficult for them to carry out their agricultural program. What is needed is an independent program run by people from the outside who are free from suspicions of attachment to the settlers and the British government.

An excellent opportunity for the start of such a program exists in Uganda where a large farmers' produce marketing organization, The Federation of Uganda African Farmers, Ltd., with over 50,000 members, is willing and anxious to cooperate with outside interests desiring to help them to help themselves. This organization has long been opposed to government domination of its program but has brought in outside European management personnel out of recognition of the need for assistance by experts. This writer has been serving as the General Manager of this organization for over a year.

British government officials are too often either blind to what is happening in these areas or are in sympathy with the Settlers. Many observers have pointed out that it appears that White Supremacy is spreading northward from South Africa, through the Central African territories, to East Africa. There is a color bar from the Cape to Kenya. Africans and Indians are segregated and kept out of European hotels, restaurants, and railway compartments. Discrimination in pay in the civil service exists. Education and medical services are separate and definitely inferior for the "Colored." The recently retired Governor of Kenya, Sir Philip Mitchell, could say on the eve of his departure, either with amazing ignorance or duplicity, that "there has been achieved a new level of harmony and understanding among the races." Yet a few weeks following his departure Mau Mau terrorism had broken out and Kenya was plunged into a state of emergency. This same Governor intends to return to Kenya shortly to farm several thousand acres of White Highlands which he acquired during his period of office.

WHITE SUPREMACY

If the White Settlers continue to have the support of the British administration, White Supremacy may well be established in East Africa for a time, just as it may be established in Central Africa, through the Federation program of the Settlers there. But the White Man is deluding himself if he believes such a social form can have any degree of permanency. The primitive uprisings of the African people may be easily crushed as Mau Mau appears to have been, for the present. However, there could not be a more ripe breeding ground for communism than White Supremacy provides. Even the landlord system of Asia is a just and equitable system compared to the system of near enslavement growing up in

much of Africa today.

But White Supremacy does not have to spread from South Africa into Central and East Africa. It has made considerable progress; but it is still in a weak formative stage. In South Africa this system has gone so far that it may only be broken by violent and non-violent resistance. But in these other areas, where the British Colonial Office still preserves the initiative, it is still possible to save the situation, provided immediate determined steps are taken to strengthen the position of the Africans.

In East Africa it must be clearly specified that it is the intention of the British colonial governments to insure that the same national pattern of development as is taking place on the West Coast of Africa will be followed on the East Coast—that is the creation of new African states. The concept of partnership should be dropped as dangerous and unrealistic. Why is this policy of partnerships today replacing the earlier policy of "The Primacy of African Interests?" Immigration of Europeans and Indians should be henceforth prohibited. Of course, technicians and others who will directly assist the Africans to develop their economies and expand their educational systems would be welcomed as temporary residents. The position of present racial minorities should be safeguarded against undue discrimination against them by African governments, but they should receive no special privileges; and should participate as equal citizens if they wish to remain in East Africa.

If they feel that the loss of their present privileges, such as the White Highlands, and representation on the political legislatures all out of proportion to their numbers and importance will make life too difficult for them, then they should seek their fortunes elsewhere. Some scheme of compensation might even be introduced to ease the burden of repatriation on these Europeans and Indians who felt compelled to leave.

AFRICAN INSTITUTIONS

The position of African economic, political, and educational institutions will have to be rapidly improved if this program of the Africanization of East Africa is to succeed. At present, all these African institutions are very weak. It is therefore easy for the opponents of the Africanization of East African states to argue that the African is incapable of taking over the administration of his own territories. The White Supremacists have of course sought to keep the African in this weakened condition in order to insure their supremacy.

Education in East Africa is in a shockingly backward state. The main drawback to African education has been insufficient funds and inadequate numbers of trained teachers. If somehow educational subsidies could be granted from abroad, as local revenues are insufficient, aiming at the achievement of universal free education in a short time, this would immeasurably enhance the power of the African people to achieve their freedom. If this aim were too high, even if overseas scholarships could be provided for thousands of young Africans who have passed the secondary standard and are unable to receive professional training that they need locally, the speed of advance

could be greatly increased.

Another important line of approach would be to help Africans to take a more active part in the economic life of these territories. Co-operative farming and marketing should be particularly encouraged. Already the colonial governments are working along these lines but an all out campaign needs to be initiated, with special credit facilities and business concessions made to African enterprises. Furthermore, the civil services must be Africanized. At present only Indians and Europeans can hold positions of high responsibility in the civil service. And last but not least, the system of plural representation must be abolished, and a common role introduced, with possibly a literacy qualification, for local governments and central legislative bodies, so that African representation will rapidly come to reflect the immeasurably greater interest of the African community.

This Africanization of East Africa would doubtless be fiercely resisted by the racial minorities. Only a firm line based on the paramountcy of African interests will prevail. At present British administrators are too easily misled by the double-talk of partnership. If tragic racial conflict is to be avoided in East Africa a new and visionary policy will have to be initiated. Racial conflict anywhere in the world is a threat to the peace and harmony of other areas. It is therefore the urgent responsibility of all peoples to help solve the racial problems of Africa.

DID YOU KNOW —

That the late Booker T. Washington is the only Negro included by the 1953 "World Almanac" in its list of noted American educators?

★ ★ ★

That Badin-Couchi was a famous Negro in Stockholm, Sweden, during the later half of the 18th century?

"Couchi," later christened Adolf Ludvig Gustaf Frederick Albert Badin, was born in the French West Indies in 1747 (?) and taken to Sweden by a sea captain who presented him as a gift to Queen Louisa Urika in 1761.

★ ★ ★

That the *Danzón* was introduced into Cuba in 1879 by the Negro composer Miguel Failde?

Although related to the old Spanish *contradanza*, the *danzón* is Afro-Cuban in origin and is danced by couples holding hands.

★ ★ ★

FORMER KOREAN PW, *Sergeant Robert Johnson, Jr., gives $25 to freedom fund of Virginia State Conference. From left, Mrs. Roland Ealey, Johnson's mother, Mrs. Mary Williams, Johnson, and his sister, Mrs. Catherine Staples.*

BOTTOM: *Herbert Wright (right), NAACP youth secretary, receives portrait of Juanita Mitchell, first youth director, from painter Anne Beadenkopf. From left, Herbert Hill, Bobbie Branche, Gloster Current, James Ivy, and Anne Beadenkopf.*

■ **We should broadcast our racial advances to our potential friends and allies**

U. S. Race Relations — a World Issue

By John E. Owen

IN Finland and the northern countries, as indeed, in most lands abroad, there is a great popular interest in American race relations. As a visiting professor at the University of Helsinki during the academic year 1951-52, I quickly found, both in class discussion and informal conversations, that race was the one topic above all others about which young Finnish students wanted to learn more. This was part of a rising Finnish interest in all things American since the end of the war. It was related to the fact that many Finns have friends or relatives in the States, that several had been here as students, and that others had read Dr. Gunnar Myrdal's *American Dilemma*. But Soviet propaganda had also doubtless played its part in bringing the issue into the open. For propaganda from Radio Moscow and elsewhere is strong in the little country that sits, as it were, on the edge of a precipice beside the Iron Curtain. Behind the current interest in our racial minorities lay the question, in many a Finnish mind, of just how much truth there was in the Russian version of American life. What were the actual conditions under which Negroes in the United States lived and worked?

One Finnish student in Helsinki, as a result of his interest in Negro folklore, wrote a thesis on United States race relations. Another has done the same after spending a year in the States as a graduate student in sociology. But interest in race relations is not confined to students. When the UN's Mrs. Edith Sampson gave a public lecture in Helsinki in 1952, her audience was too large for the auditorium originally scheduled for the occasion, and the question period following her talk lasted for nearly an hour.

The Finns, a people with no racial prejudices of their own, cannot understand the attitude of many American white persons. Actually, Finland is herself beset by a cultural-historical antipathy between the Finns and the Swedo-Finnish minority who have for

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DR. JOHN E. OWEN, *a former professor of sociology at Ohio University, spent twenty months in Europe.*

long been the dominant group in the country. And probably few Finns would even consider marrying a Lapp. But a widespread ignorance of the actual conditions of race relations in America renders foreign peoples more susceptible to Soviet propaganda on this question, and the need to inform them of the gains that have been made is rendered all the more necessary.

Young Finns were surprised to learn, for example, that there are 80,000 Negroes attending college and university in America, more than the entire student population of England. They did not know that several Negro scholars receive Ph.D. degrees every year, that a brilliant young Negro doctor now is a member of the faculty of Harvard Medical School, that more and more colleges are opening their doors to Negroes, or that Dr. Franklin Frazier, a former president of the American Sociological Society and a leader among United States social scientists, is a Negro. Various anti-discrimination Supreme Court decisions recently passed came as news to them. Few had heard of the NAACP, or of FEPC, or of the effective efforts of educational and religious bodies to break down discrimination both on the local and the national level. The achievements of Negro athletes were not known to them, though the Olympics had a very salutary effect on many, just as the visit of Miss Hazel Scott to Finland while on a concert tour of the Continent caused many Finns and Europeans generally to realize anew that musical talent is not restricted to any one race.

I was glad to be able to tell how the American Sociological Society makes a policy of refusing to hold its annual meetings in any hotel that practices discrimination, and of how impecunious Jefferson College refused an offer of millions of dollars that would have been conditional upon the endorsement of racial prejudice. It was good to be able to speak of the lack of segregation in the U. S. Air Force, of the advances toward equality of economic opportunity made possible by labor unions, and of the different social treatment U. S. Negroes are receiving in many quarters today as compared with the situation even fifteen years ago.

It is these advances that we need to broadcast to our potential friends and allies overseas. For while thousands of people abroad may have heard of a race riot in Detroit or a bombing in Florida, the other side of the picture is not nearly so apt to be publicized. And that there have been many heartening changes on the racial front, no one can deny. The ending of discrimination in the restaurants of Washington, D. C., was a case in point.

RACE RELATIONS

Perhaps more so than any one aspect of our national life, the trend of race relations will make foreign peoples have faith or doubt in the reality of our democratic claims and ideals. "Does America have a better idea than the Russian idea?" I was once asked by Finnish students. Any American would at once give a very affirmative answer, and this regardless of his race. But the fact that such a question could even be asked abroad indicates that in our own national interest we must let other freedom-loving peoples know of the

advances we have made toward making freedom for all a living reality unhampered by discriminatory qualifications.

In our relations with foreign countries, another factor enters the picture. Every year thousands of students from Europe and Asia come to the United States, and there is some reason to suppose that their number may increase. Columbia University alone has several hundred, but the large number who come here are scattered all over the country, in the South as well as the North. They are very often the future leaders of their respective nations. If they return home with tales to tell of the discrimination they observed, or perhaps painfully encountered, it is not likely to help our democratic cause in the eyes of the world.

Eighty young Finns spent the academic year 1952-53 in American colleges and universities. Whether they, and approximately 34,000 other foreign students, take home with them a picture of America that corresponds to the democratic ideals we profess will depend upon what they observe and experience regarding the racial situation during the actual time they are in our midst. If they meet with racial intolerance during their few months here, can we expect them to be ardent and enthusiastic advocates of "the American way" when they return to their home lands? The world-areas to which they go back will in many cases be crucial in the next few years in the struggle with Communism.

NO HAIRCUTS

During a recent Christmas vacation, a group of students from Africa found that with the closing of the school cafeteria it was impossible for them to get a meal in any restaurant in the small Ohio town in which their college was located. It was not long before the president of the college invited them to eat at his home. The experience of a Finnish social work student, spending a year at a small college in Alabama, was less happy, despite her white skin. "Alabama would not be my atmosphere," was her comment upon returning home. "After what I saw, I could never work there."

A group of Nigerian students in Kansas last year found it necessary to travel 35 miles to get a haircut. A local cafe would only serve them in its kitchen and the first time they attended a movie they were hustled upstairs to the balcony. Fortunately they were not allowed to take only *that* impression of America home with them. The local postmistress heard of their plight and began a one-person drive to end discrimination in the town. With the help of a few influential merchants, the situation was sufficiently improved that the students' lot was made more comfortable. Nigeria, the students said, is surging toward its own nationalism. Their friends studying in Communist countries were reported as coming back home with plenty of money for political activity and hot with praise for the Communists.

Whether dark-skinned students in America return home as friends of this country and advocates of our way of life will largely depend upon what we have to offer them in the fruits of democratic living. It is in our own national interest to clear up racial injustice and discrimination at

home. We must show that our democratic and Christian ideals are not mere ideals unrelated to actual everyday conditions, but are compelling principles underlying American conduct and customs.

OUR RACIAL SCENE

As long as a man cannot be served in a restaurant or be offered accommodation at a hotel because of his skin color, we must not expect the rest of the world to be enthusiastic about "the American way." The best way to show the Finns and other freedom-loving peoples abroad that "the American way" is all we claim it to be is to exemplify its essential spirit and to put into actual practice the democratic and Christian ideals on which it is founded. By telling the free world of the advances we have already made, and by working to clear up the remaining areas of racial injustice, we can take away the ammunition from Soviet propaganda. To enhance human dignity and welfare is, in effect, to lessen any appeal that Communism may have for the world's under-privileged.

The world is looking to the U. S. for humane and enlightened leadership. Finnish interest in our racial scene is shared by the peoples of many other lands, particularly so at a time when colonialism is seen to be crumbling. As a nation we have a moral obligation to live up to our Western Christian heritage. Apart from questions of political necessity, important as they are in the present world crisis, Americans have a responsibility to exemplify democracy in action because it is the decent and the ethical thing to do.

And in the last analysis, racial justice is not merely expedient. It is also rational and moral.

ANNUAL NAACP SUNDAY

January 31, 1954

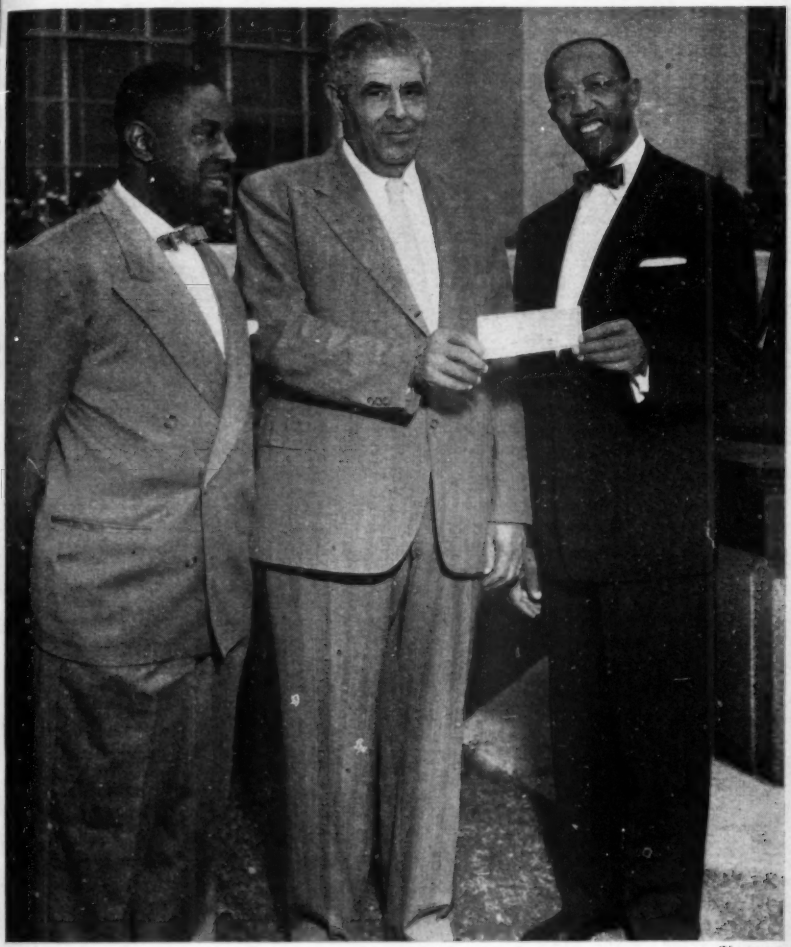
Churches throughout the country have been asked to observe NAACP Sunday on January 31 by devoting a portion of the day's service to the presentation of the programs and objectives of the NAACP.

The Church has always been a dependable and consistent supporter of the NAACP and its programs.

For further information write:

THE REV. MR. WALTER OFFUTT, *NAACP Church Secretary*

20 West 40th Street — New York 18, N. Y.



Simpson

POST OFFICE EMPLOYEES *put their money behind the NAACP's fight for civil rights and citizenship equality. John T. Hall, supervisor at the Los Angeles, California, post office presents a check for* $161, *representing* 75 *memberships from the employees, to Dr. E. I. Robinson (center), president of the Los Angeles branch. From left, Jessie Robinson, Dr. E. I. Robinson, and John T. Hall.*

Poindexter

$2,000 FOR NAACP — *Mrs. Lucille Blondin, president Philadelphia Girl Friends, is shown drawing the $2,000 check which her organization presented to the Philadelphia, Pennsylvania, branch following the Janet Collins concert. This is the largest gift ever made to the local branch by an organization. The smiling witnesses are (from left) Dr. Harry Greene, branch president; Charles Shorter, branch executive secretary; standing, Mrs. Catherine Smith, ticket chairman; Mrs. Gladys Norris and Mrs. Sunie Warrick, co-chairman of publicity.*

Looking and Listening . . .

"RESTRICTED" AREAS

AN article in the October 23, 1953, issue of *U.S. News & World Report* points out that "restricted" neighborhoods are getting critical professional attention now that covenants no longer stand up in court. The professionals are arguing that removal of racial bars to owning property instead of lowering real estate values actually raises them.

Charles Abrams, writing in *The Appraisal Journal*, says that mixed neighborhoods usually provide a better long-term investment and notes that "There are hundreds of such sections in America that have gone on securely for generations, and thousands of others could be built if we could ease the housing shortage for minorities."

"Mr. Abrams goes on to point out that, in a section of Queens in New York, a housing project was built several years ago and opened to all races and creeds. The project itself created no disturbance in nearby neighborhoods and, indeed, 'the land around the project has more than trebled in value.' He adds that mortgage lenders in the New York area are coming to regard nondiscriminatory housing developments as sound financial investments."

Appraiser Belden Morgan of Los Angeles, California, reports similar findings for his area. Where Negroes have moved into white residential areas, property values usually held up, or advanced. "People are learning . . . that many districts today go through a transitional period in occupancy without any signs of hysteria and without any collapse in prices," adds Mr. Morgan. "The only effect from an economic viewpoint is a broadening and strengthening of the market by virtue of the increased demand."

"In view of these developments, real estate appraisers are being asked to revise their opinions of the effect that minority population movements have on property values. Mr. Morgan suggests that an examination of the facts is likely to overcome many prejudices. Actually, a number of real estate developers have discovered a thriving market for homes among minority groups who in recent years have increased their incomes and now can afford better homes.

"There is growing pressure to eliminate discrimination in housing just as there is pressure to end discrimination in employment and other fields. Public housing projects in New York have been non-segregated for many years. There will be no segregation in future developments in Washington, D. C. In San Francisco a nonsegregation policy has been adopted for all urban redevelopment projects. The basic

idea is to put into practice the edicts of the courts that racial covenants are inconsistent with the U. S. Constitution."

JIM CROW LEGAL IN BRITAIN

DISCRIMINATION against African, Indian, and colored West Indian guests by many British hotels prompted the Labor Party to introduce a bill making discrimination because of color illegal in London. The bill, which was introduced in October by Fenner Brockway, was defeated overwhelmingly by Prime Minister Churchill's Conservative Party.

No British government has ever passed a law barring discrimination, allegedly because no discrimination exists. However, many observers report that sentiment is moving in the other direction since incidents of this sort are becoming quite common.

KU KLUX KLAN ADVICE

AFTER reading the following United Press dispatch from Jacksonville, Florida, we wonder just how ridiculous some people can get:

Francis M. McHale sued in federal court on December 9 to have segregation restored at naval bases. The lawyer argued that mingling of Negroes and whites eventually could cause mankind to revert to 'Simian' traits.

Mr. McHale, former counsel for the Florida Ku Klux Klan, is chairman of the National Citizens Protective Association, a group dedicated to preserving segregation. In his suit he asserted that the Fourteenth Amendment 'is not and should not be held and considered a part of the United States Constitution.'

He named Robert S. Anderson, Secretary of the Navy, and Attorney General Brownell Jr. as defendants in his suit to upset the August 21, 1953, directive abolishing segregation on naval bases. He declared the Fourteenth Amendment did not belong in the Constitution because it was ratified after the Civil War [This is probably a *lapsus memoriae*, since an orthodox Kluxer believes only in 'The War Between the States.'] when 'residents in about twelve states were denied the right and privilege of suffrage.'

Mr. McHale reminds us of Sir Andrew A'gue-cheek, the delightful simpleton in Shakespeare's "Twelfth Night."

"SEGREGATION BY LAW"

"SEGREGATION by law," explains Editor Ralph McGill in his column in *The Atlanta Constitution* (December 1, 1953), "no longer fits todays' world." This is Mr. McGill's blunt warning to those "various southern state legislatures" which plan "to carry on school segregation without legal compulsion. . . ." He goes on:

There is no need beating about the bush. It, therefore, seems important that we discuss the problem as rationally as possible.

There are those who insist that segregation protects the 'integrity' of both races, There are others who believe, with deep sincerity, Negroes are 'better off' under it. Conceivably this might be argued with some logic. It does not matter. The world, in the throes of a social revolution which began with the coming of the industrial revolution, and which was tremendously accelerated by two great world wars, has moved on. Segregation by law no longer fits today's world.

Southern legislatures busy with plans

to maintain some form of segregation without legal compulsion are wise to face that fact — though there are questions as to the wisdom of some of the proposals they make.

As a matter of fact, segregation has been on its way out for a good long time and has been breaking down at the edges for more than a generation.

Two great forces have been at work on segregation and the problem of race. One is secular, the other religious. The Christian today cannot help wince at the full implications, and the jarring clash of his creed, with discrimination against any person because of color. To send missionaries to colored people and then to argue that because of the color of the skin the two may not, if they choose to do so, worship the same God together is an impossible contradiction.

Indeed, it is this very fact which causes our Communist enemies to be able to present us in a bad light before the Oriental and Asiatic peoples. They can say, with some truth, that our claims to Christian brotherhood are hypocritically untrue. . . .

The other influence is secular. Segregation implies inferiority. There are those who argue that it does not. But, those segregated believe it does. There are those who say the fish never feels the hook. But, unfortunately, it is not possible to ask the fish. Across two great wars now we, along with other free peoples, have preached the rights of men everywhere to be free and equal—we have encouraged long-oppressed peoples to rise. They have done so, and to date the Communists, with great shrewdness, have exploited successfully many of these nationalistic revolutions.

An end to segregation — when it comes — will not, of course, force people to associate socially. That will remain, as now, personal choice. But, it will bring on change—and this is what state legislatures in South Carolina, Georgia, Mississippi, Virginia and Alabama are, or will be, considering. They consider not how to retain legal segregation—which they see soon ending—but how to effect it without legal compulsion. . . . The problem of the future is how to live with the change.

STAR 4-H'er

THE U. S. Department of Agriculture reports that a 22-year-old former star 4-H club youth, who won more than 50 ribbons and a number of cash awards with his farm projects, has converted his training and experience into a $14,000-a-year gross income as full operator of his parents' 300-acre farm.

The young colored farmer is Robert "Bobbie" Adams of Luling, Texas. He graduated from high school and a partnership with his father in 1948, and took over the family farm on a rental basis. His four older brothers had turned down similar offers in order to take industrial jobs in California.

His first project ten years ago was a Poland China pig that took first place in the county show. Since that time, he has won 53 ribbons and more than $2,000 in prizes and premiums with his pigs, fat calves, and other farm projects. His 1952 champion Poland China hog sold for the premium price of $752. His hogs and cattle are said to be among the best in Guadalupe county.

In addition to hogs and cattle, Mr. Adams raises turkeys, corn, hay, peanuts, cotton, and watermelons. Last year he had 40 hogs and 55 head of cattle. He also does custom work with his tractor and haybaler. Adams still likes 4-H club work and

serves as a junior leader.

MAYOR'S COMMITTEE ON UNITY

AMONG the activities of the New York City Mayor's Committee on Unity, the 1952-53 *Report* lists the following:

A survey of police practices in human relations and the recommendation to the Police Commissioner of an advisory committee to aid him in the establishment of a course in human relations for police personnel; a survey of Bronx barbershops resulting from alleged discriminatory treatment of Negroes; and a survey of press treatment of minority group news.

CANAL ZONE DISCRIMINATION

SOME of the inequities which Panama suffers under present treaty arrangements and interpretations with the United States, according to the prominent Panamanian journalist and labor analyst George W. Westerman, are the following:

Disregard of the American labor concept of granting equal pay for equal work and keeping non-United States employees in several skilled and classified positions earning 3 to 4 times less than United States citizens, although they both pay identical prices for foodstuffs and other commodities in commissaries and stores operated by the federal government.

Endorsement of discriminatory practices on the Canal Zone which find 4,000 United States citizens earning in 1952, a total of $24,082,646 as against $17,617,348 paid more than 14,000 non-United States citizens.

Limitations of equal job opportunities so that less than 150 of the 8,000 Panamanians employed by the Canal Company-Government are paid basic salaries comparable to those paid Americans, minus the 25 percent differential allowed citizens. . . .

Substitution of United States workers by Panamanians in certain skilled positions at greatly reduced salaries. . . Failure to extend an adequate system of social security to non-United States citizens. These workers are not provided with retirement coverage like their fellow United States citizen employees. . . .

INSTINCTIVE REACTIONS?

AN African student enrolled at the National School for Overseas France, Louis-Pascal Nègre, writes a long letter to *Le Monde* (November 4, 1953) of Paris complaining about the racism he finds in France. We print below the passages quoted by the *Le Monde* editor:

When a colonial student hunts a room in Paris or the provinces, he has no illusions about what he is going to find. Despite his credentials he already knows the trite answer by heart: 'We've just rented the room,' or 'We are holding it for a lucky relative—a cousin or niece, of course—who suddenly decided to stay on to finish his studies in Paris.' Always a strange and annoying coincidence. Whether convinced or not, our student continues his fruitless search until, to his surprise, he bumps into a fellow with courage enough to tell him: 'I don't want a Negro in my house.' Our student sighs at this doffing of the mask. This ends his tribulations.

Shall we call these instinctive reactions? We think they have less to do with natural inclinations than with a congeries of clearly defined attitudes and a set of opinions which are gradually taking shape as definite, though so far unorganized and diffuse, racism.

Although it doesn't hit you in the face, it always seems to pop up at the right time. It's the tricky, tenacious kind that's just waiting for a chance to show its face.

Didn't Albert Camus, in your paper, the next day after the bloody incidents of last July 14 resulting in the deaths of six Algerians, call 'racist' the parliamentary attitude which found it much more convenient to adjourn rather than to discuss these tragic events? Perhaps the reactions of a certain large-circulation newspaper at that time should be taken as a commentary!

Did these six Algerians make the mistake of dying on the same spot with a Communist?

Coming closer home, we know classmates at the National School for Overseas France who openly endorse the racial policies of Dr. Malan. You can reply, of course, that, after all, this is their privilege. During one of the lectures of Leopold Senghor, a professor at the NSOF, and his assistant Mr. Diallo (both Negroes) we overheard a classmate say: 'Imagine curs for teachers!' [The disparaging word was *bougnoul*, which is a term of contempt in the colonies used indifferently for both Negroes and dogs.] Was this their genuine sentiment or just a school-boy wisecrack?

To convince the skeptics we should mention the present fair at Bordeaux where customers are jostling each other to get a peep at the attraction: 'Real Cannibals, right out of Africa!' Naturally the public is pleased because the victims are white. Don't be afraid. No offense intended. No hidden motives despite the grotesque setting and the lying ballyhoo. We were somewhat embarrassed, of course. But a kind and respectable gentleman, sensing our discomfiture, tried to put us at ease, 'What are you complaining about? They are 'whites' after all who are being roasted and eaten.' And he said this without viciousness or malice. It even provoked a laugh from the bystanders. And these cannibals are so interesting, in France!

We didn't laugh because we know from experience the bad psychological effects produced by such exhibitions. Who would be surprised if on the morrow a child should scream in fright at the sight of a 'burly Negro'? He would be mistakening him for one of the man-eaters from the fair—those lovers of tender, delicious white flesh.

Whence this ill-will? Where will it lead? We would like to know. But we Negroes have no doubts: these jocular conversations, happenings, and petty behavior, which we are told is of short duration, in fact reflect the diffuse racism mentioned at the beginning of this letter.

JORGE DE LIMA

WITH the death of Dr. Jorge de Lima last November 15, Brazil lost one of its finest poets and a man of fabulous versatility. This man who had time for everything was physician, professor, politician, city alderman, poet, novelist, essayist, short story writer, painter, and sculptor. Brazilian critic Tristão de Athayde calls him a "Renaissance, da Vinci type of man." He was presented as a candidate for the Nobel Prize in Literature for 1954.

One of Jorge de Lima's most widely quoted and translated poems was written twenty-five years ago—"Essa Nêga Fulô," (That Negro Woman Fulô). These three lines from the "Poem of a Christian" epitomize the man:

The ages gone and those to come
dismay me not, for I am born
and shall be born:
I am one with all creatures.

Jorge de Lima was a mulatto and in the United States would have

been called Negro. Although he published a volume of *Negro Poems* (1947), he was a Negro writer only in the sense that he was of part Negro ancestry.

Mourned throughout Brazil, he was the subject of countless encomiums in every important newspaper in the country. The artistic and literary monthly the *Revista Branca* devoted a whole issue to him. Of the many sketches we print this short one from the November 16, 1953, issue of the *Tribuna da Imprensa* (Rio de Janeiro):

The poet Jorge de Lima died of cancer yesterday at 11:30 A.M. in his residence at 4,022 Avenida Atlantica, Apartment 501. His body lay in state in the main salon of City Hall where Jorge had presided over the last councilmanic meeting. He was buried from there at noon today in the São João Batista cemetery.

He leaves a widow, Dona Adila Alves de Lima, and two children: Terezinha Alves de Lima Torres, wife of Alberto Torres, and Mário Jorge Alves de Lima, a chemical engineer.

Jorge de Lima was born April 23, 1895, in União dos Palmares, in the state of Alagôas, son of João Matheos de Lima and Dona Delmira Simoes Lima. He did his preparatory work at the Colégio dos Maristas in his native city, began the study of medicine in Baía, and received his medical degree from the Faculty of Medicine at Rio. At the suggestion of Afranio Peixoto [famous literary scholar] he defended his thesis on urban hygiene and sanitation before the faculty. Jorge returned to Alagôas in 1922 to teach natural history and school hygiene. He taught literature in the Liceu Alagoana, directed the normal school of Maceió [state capital], and was state director of education and public health. He was a member of the Alagoan Institute of History and a founder-member of the Alagoan Academy of Letters. He also represented his state at numerous medical and hygienic congresses.

He moved to Rio in 1930. He was professor of Brazilian literature at the University of the Federal District and an assistant on the philosophical faculty of the University of Brazil. He was also an alderman, elected on the Democratic Union Party ticket. He headed both the Municipal Council and the Rio governing committee of DUP.

Though primarily a poet, Jorge de Lima was also a novelist, essayist, short story writer, painter, and sculptor. He started writing poetry at the age of six, and his works have been translated into English, Spanish, French, and German. Two years ago his early poems were collected into a single volume, *Poetic Works*. In the meantime he finished his *Invention of Orpheus*, a cyclic poem of revolutionary importance in Brazilian poetry.

In 1934 he received the Graça Aranha Foundation prize for his novel *Angel*, and in 1940 the Grand Poetry Prize of the Brazilian Academy of Letters for *The Seamless Tunic*.

Jorge de Lima was a Catholic and belonged to the Centro Dom Vital. He is the second Alagoan to die of cancer this year. The other was the novelist Graciliano Ramos.

JOSE DO PATROCINIO

Brazil observed the centenary of José do Patrocínio (1853-1953) last fall and appointed a José do Patrocínio Centenary Committee to republish a biography of the man as well as to make arrangements for book publication of his three novels. José do Patrocínio, called "the Abolitionist Tiger," was beyond doubt the greatest of the Negro abolition-

ists. He was active in many fields as a distinguished journalist, great orator, social leader, politician, and a pioneer in aeronautics. He built a balloon called the "Santa Cruz."

He wrote three novels, *Mota Coqueiro or the Death Sentence, Refugees from the Drought,* and *Peter the Spaniard. Mota Coqueira,* the name of a big plantation owner near Rio, is fictional treatment of an actual happening where the *fazendeiro* is accused of murdering an entire family; *Refugees from the Drought* treats of the drought of 1877 in Ceará; and *Peter the Spaniard* reconstructs the Lisbon earthquake of November 1, 1775.

Among the journals which carried special articles on José do Patrocínio were *Jornal do Commercio* (October 25, 1953), *Diário de Notícias* (October 11, 1953), *Correio da Manhã* (October 10, 1953), and *Jornal de Letras* (November, 1953).

IN RECOGNITION *of his services and army record, Corporal Jesse Robertson (third from left), first Korean PW of Detroit, Michigan, to return, was awarded a Harry T. Moore memorial NAACP membership and a plaque by the Detroit branch. From left, Dr. James McClendon, James Blue, Robertson's stepfather. Cpl. Robertson, Mrs. James Blue, Robertson's mother, and Rev. Mr. Albert Cleague.*

Editorial

SOUTHERN EDITORS SPEAK ON SCHOOL SEGREGATION

THERE were many editorial expressions from the South on the school cases re-argued before the United States Supreme Court last December challenging the constitutionality of segregation. Once again southern editors found themselves on the defensive, but this time they advanced their now stereotyped arguments without their usual ranting and blustering. There are fewer insults to Negroes and Northerners and a willingness on the part of some editors to accept the inevitable—the outlawing of segregation in the public schools.

The Crisis and the NAACP can gain some comfort from the fact that most editors are now saying how different, unfair, and perplexing the change would be rather than saying there cannot be any change. This in itself is a *volte-face* from the old die-hard position. And the arguments they advance are moss-backed: That outlawing segregation will impair the now existing good relations between the races. That abolishing segregation is a legislative rather than a juridical matter. And that if the Supreme Court knocks out segregation, racially segregated school must be maintained by gerrymandering school districts.

THE editorial reaction of the *Free Press* (Kingston, North Carolina) is typical of those papers which foresee "racial animosity," which never happens:

> The suits, as everybody knows, were inspired by the agitators and meddlers of the Harlem society, the National Association for the Advancement of Colored People, which purports to stand for equal rights, but which has actually caused more racial animosity than any other one organization which has meddled in the racial affairs of the southern states. Should these suits be decided by the high court favorable to the plaintiffs, it will retard amicable racial relationships in the South to a degree difficult to predict.

While not agreeing with Governor Herman Talmadge of Georgia on school segregation, the *News* (Florence, South Carolina) does envisage "vicious social disruption that will do the South, and both races, irreparable damage. . . . Our racial problems are our problems, so long as we meet the constitutional requirements of equality. We are offering equality, but we deny that equality must include integration. . . ."

The *News & Courier* (Charleston, South Carolina) takes the position that

The 14th amendment can be twisted to cover almost anything, if one adopts the theory that the Court, rather than Congress and the people, is to govern. . . .

If the Supreme Court is to decide that separation of the races in schools is unconstitutional, why should not the court decide that separation of the races on the job is unconstitutional? . . .

Here is a maverick opinion on the better qualified Negro teacher from the *Bulletin* (Bedford, Virginia):

What the court will do is, of course, not known, but there has been a great deal of talk and conjecture about what will happen if segregation is outlawed. A lot of this talk has revolved around the fate of thousands of Negro teachers, mostly in the South. The general opinion on this point seems to be that most of them will lose their jobs, though on what facts or theory this view is based we are at a loss to understand. As we see it, it will be the other way around.

A rather peculiar situation exists, particularly in the South, on the teacher phase of the problem, a situation known and recognized by all the local school officials in Dixie. That is, a larger percentage of Negro teachers have college degrees and are fully qualified for teaching positions than in the case among white teachers, and teaching jobs, under integration, will naturally go to the best qualified applicants.

WITH integration a local school board, claims the editor, "would not dare turn down a fully qualified Negro applicant in favor of a white applicant not fully qualified."

The *News* (Greeneville, South Carolina) fears that with the end of segregation "members of both races would be forced by law into twelve years of association that neither might desire."

John Temple Graves (writing in the *News & Courier*) believes "The South will find ways to carry on. This is a problem on which the South has always had to stand alone and find ways. . . ."

Mr. Graves' views, however, may be regarded as the guesses of an un-reconstructed southerner. A liberal southerner like Ralph McGill, on the other hand, has more civilized views:

Segregation by law no longer fits today's world. . . . As a matter of fact, segregation has been on its way out for a good time and has been breaking down at the edges for more than a generation. . . . The Christian of today cannot help but wince at the full implications, and the jarring clash of his creed, with discrimination against any person because of color of skin. . . .

Segregation is on its way out no matter how the Supreme Court decides in the school cases. Enlightened Southerners know this and even most southern editors as their half-hearted support of a lost cause demonstrates. Americans of good will know that the promises of democracy are for all people regardless of race, color or creed and that attacks on the segregated school system are the beginning of a fight for freedom from the shackles of legally imposed second-class citizenship.

$5,100 FOR NAACP LEGAL DEFENSE — *Dr. J. M. Tinsley (left), president of the Virginia State Conference of NAACP branches, gives Atty. Oliver Hill, chairman of the Conference legal staff, a check for $5,100 for the NAACP Legal Defense and Educational Fund, Inc. Looking on is Lester Banks (center), executive secretary of the Virginia State Conference.* BOTTOM: *Delegation from the Little Rock, Arkansas, youth council welcomes Walter White (center), NAACP executive secretary, to the city.*

Harland L. Randolph
Debater

HARLAND L. RANDOLPH of Ohio State University is one of two students chosen by the Institute of International Education to represent the United States in the Indian debate tour. Mr. Randolph, senior class president, was given a testimonial dinner in Pomerene Hall of the University on the eve of his departure.

Harland and Alan N. Reuben, law students at the University of Pennsylvania, were selected by the Institute of International Education and Speech Association of America from among contestants in the seven debate areas of the United States. Their itinerary calls for debates with at least 20 leading universities in Europe and Asia, including Oxford and Cambridge, plus numerous radio and television appearances. They are prepared to debate on ten or more different topics, and their rigorous schedule calls for debating at least five nights a week.

Harland says that debating comes naturally to him. While in high school he won the National Forensic League contest in Denver, Colorado. And in eight rounds of competition with the outstanding scholastic performers in the nation, Harlan walked off with seven firsts and a second. Besides being named top Western Conference debater in his freshman and sophomore years at Ohio State, Harland was selected sixth among 75 participants in the National Debate Tournament at West Point.

Harland has been on the varsity team three years and was named for two years as the top debater in the Big Ten.

Last spring Harland made application to take part in the international debate contest. "I didn't think I'd have much of a chance," he said modestly. On the basis of his debating and scholastic record, however, he was selected to represent the Mid-Atlantic division. He was summoned to the University of Chicago where he underwent a grueling two-day examination. Following this ordeal, Harland and the other contestants were invited to a cocktail and dinner party. "And whom do you think we found there," said Harland, "but the judges who had been questioning us all day."

Harland served two years as president of Ohio State's debating society, is treasurer of the social board of the campus YMCA; a member of Romphos, Bucket and Dipper, and Spinx—honorary societies respectively of the sophomore, junior, and senior classes. What is more, he has an accumulative point average of 3.3 (the perfect grade is 4.0).

Good News

Among the ten young outstanding men of the United States for 1953 selected by The United States Junior Chamber of Commerce is Carl T. Rowan, a reporter for the *Minneapolis Star and Tribune*. Mr. Rowan was selected for his outstanding contributions to the journalism profession, including articles and books on racial prejudice.

★ ★ ★

Dr. Robert C. Weaver, a member of the NAACP board of directors, was elected in December to the Board of Directors of the Welfare and Health Council of New York City.

★ ★ ★

Asbury Howard, an outstanding labor leader of Bessemer, Alabama, has been elected to one of the four highest offices in the International Union of Mine, Mill and Smelter Workers. He is Eastern Vice-President in the one hundred thousand member union.

★ ★ ★

James T. Henry, Central State College professor of geography and Xenia, Ohio, resident won a seat in November on the Xenia City Commission to break a 35-year-old precedent of no Negroes on the Commission.

★ ★ ★

Jackie Robinson, star of the Brooklyn Dodgers ,will serve as national chairman of community organizations for Brotherhood Week, to be observed February 21-28 under the sponsorship of the National Conference of Christian and Jews.

★ ★ ★

Mrs. Robert L. Vann, publisher of the Pittsburgh *Courier*, was the surprised principal subject of Ralph Edwards' "This is Your Life" program on NBC-TV last fall.

★ ★ ★

Harold Fuller, a student at the Douglass High School in Oklahoma City, Oklahoma, won first place in a high-school speech contest sponsored by the local junior chamber of commerce. Harold competed in the state contest at McAlester on December 7.

Along the N.A.A.C.P. Battlefront

LOCAL SEGREGATION

Protest Mass Arrest of GI's: As indignation over the arrest and fining of 50 Negro servicemen involved in a jim-crow bus incident in Columbia, S. C., mounted throughout the nation in December, the Association called upon its 1,200 branches to protest this arbitrary exercise of police power.

In a letter to branch leaders, Gloster B. Current, director of branches, urged that letters be sent to President Eisenhower "expressing concern about the mistreatment of Negro soldiers in the deep South and asking his office to take steps to correct this injustice."

The branches were also urged to write to Secretary of the Army Robert T. Stevens "requesting that a full investigation be made of this incident and that steps be taken to insure protection of Army personnel against mistreatment by local authorities." Further, Mr. Current asked the NAACP branches to write to their senators and representatives urging them to vote for enactment of federal legislation to protect servicemen against such abuses.

Meanwhile, in Columbia, Rev. J. M. Hinton, president of the South Carolina Conference of NAACP branches, announced that the organization is prepared to fight this issue to the finish. He retained Lincoln C. Jenkins, Columbia attorney, to initiate legal action.

In Washington, Clarence Mitchell, director of the Association's Washington bureau, warned the Department of the Army that courts-martial of the arrested men would arouse widespread resentment.

The men were arrested on Thanksgiving Day as they were leaving the city to return to Fort Jackson where they are stationed. One of them sat next to a young white woman and refused to move when she and the bus driver asked him to do so. Police officers were called and the men, including the ranking officer, Lieutenant Austell O. Sherard, were arrested and fined a total of $1,573 on disorderly conduct and contempt of court charges.

Local Segregation: The Association through Clarence Mitchell, director of the Washington bureau, has appealed to Secretary of the Air Force, Harold E. Talbott, to stop Air Force commanders from reprimanding and suspending Negro officers who refuse to abide by local segregation statutes while in interstate travel.

These statutes, Mr. Mitchell pointed out, have been invalidated by a Supreme Court ruling as applied to interstate passengers. Nevertheless, he charged, top officers of the Air Force are seeking to compel Negro service-

men and officers to comply with these unconstitutional laws.

The NAACP official cited the case of Lieutenant Thomas Williams, a pilot in training at the Craig Air Base in Alabama, who, last summer, was arrested by local police in Florida and reprimanded by his superior officer in the Air Force because he refused to move to the jim-crow section of a bus while en route from Florida to Alabama. Later he was dropped from the service.

Named by Mr. Mitchell as supporters of this jim-crow policy were James P. Goode, deputy assistant Air Force Secretary; Major General James F. Powell of Keesler Air Force Base, Miss.; and Colonel John H. Bundy, commander at the Craig base. Colonel Bundy, he charged, was the chief advocate of dropping Lieutenant Williams from the Air Force.

"Lieutenant Williams," Colonel Bundy reported, "openly admitted and adamantly maintained the opinion that he did not, and would not, accept the southern states' policy with reference to racial segregation. He further stated that he did not feel obligated to obey their laws with reference to racial segregation when off the base, because he felt they were unconstitutional."

In reprimanding a Negro officer, General Powell said: "Your open violation of the segregation policy established by this railroad company and the State of Alabama is indicative of extremely poor judgment on your part and reflects unfavorably on your qualifications as a commissioned officer."

DUKES CASE

Chain Gang Escapee: The U. S. Supreme Court was asked in December to review the case of Jesse Dukes, two-time escapee from the Georgia chain gang to New Jersey now being held in the Passaic jail for extradition to Georgia on the demand of Gov. Herman Talmadge.

Dukes, at the age of 12, was sentenced to serve 15 to 25 years on the Georgia chain gang for the alleged theft of five automobiles at a trial that lasted only a few minutes and at which he had no counsel or advice. He escaped for the second time last year and fled to New Jersey, where he was picked up in June and later arrested under a warrant requested by the governor of Georgia.

His case was fought in the New Jersey courts by the NAACP Paterson branch. The New Jersey supreme court recently said Dukes must return to Georgia.

In the petition to the U. S. Supreme Court, NAACP attorneys claim that the New Jersey high court erred in permitting Dukes to be taken back to Georgia and that the U. S. Supreme Court should review the case.

According to the papers filed in the case, Jesse Dukes, just 12 years ago, was snatched from his bed at 1:30 on the morning of May 14, 1940, and dragged from his parents' sharecropper plantation home in Burke county, Ga., where they lived with 8 of their 12 children.

Five automobiles had been stolen three days before, Saturday, May 11,

in the town of Waynesboro, 13 miles away, and the sheriff, his deputy, the local jailer, and another man came to get Jesse for stealing the five cars.

The sheriff and his aids broke the house door down. As they snatched him from his bed, he fell to the floor. One of the men hit him on the head so hard it bled.

The boy was thrown into a car and handcuffed to the door. He was beaten for hours and told to say that he stole the five cars.

"We'll kill you if you don't say you took them," the sheriff is reported to have told him. He was still handcuffed to the car door.

At eight o'clock he was taken into court before Judge Franklin. When asked if he pleaded guilty or not guilty, the jailer spoke up:

"Guilty, he pleads guilty "

The boy never had a chance to say whether he was guilty or not.

The judge immediately sentenced him to three to five years at hard labor for each of the cars supposedly stolen, a total of 15 to 25 years. The supposed trial was held without the boy's having counsel, relatives or anyone to advise him that his constitutional rights were being violated.

Jesse had never been to school, did not know how to drive a car and still can't.

He was sent to the Burke county chain gang where iron picks were clamped on his legs, and he was given the same treatment as adult convicts.

Eighteen months after being on the chain gang he had his thigh crushed when a truck transporting prisoners overturned. As a result of the accident he now wears a metal plate in his right leg.

Dukes made his first escape to New Jersey in January, 1948. Three years later, 1951, he was located and returned to Georgia by demand of the Georgia governor.

He was sent to Cobb county camp. There he was beaten unmercifully; put in a sweat box with a half inch of water on the floor for 12 days.

In January, 1952, he escaped again and fled to New Jersey. The Georgia officials located him six months later and demanded his return.

The Paterson branch intervened. An attorney was engaged to fight the extradition on the grounds that his constitutional rights had been violated.

On December 19, 1952 the case was taken to the New Jersey Superior Court, Law Division, to show that Dukes' constitutional rights would continue to be violated if he should be returned to Georgia.

This court refused to hear testimony showing that the boy not only had been denied his constitutional rights but cannot expect justice in the Georgia courts.

The case was then taken to the Appellate Division of the New Jersey Superior court on June 15, which also refused to hear the testimony.

A petition for certification was made to the New Jersey Supreme Court by the NAACP and was denied on September 21.

In asking the U. S. Supreme Court to review the case, the attorneys for the Association claimed that the New Jersey Supreme Court erred in upholding the lower courts' refusal to hear the evidence showing that Dukes'

conviction was in violation of the federal law and that by sending him back to Georgia his rights would continue to be violated.

"To return him now would be to place him in a position where his constitutional rights will be unenforceable in the local courts because access to them has been effectively prevented," NAACP lawyers contend in their petition.

The New Jersey courts have decided a matter not previously decided by this court and in a manner probably not in accord with the applicable statement of the law by this court, they argue.

NAACP lawyers for Dukes are Thurgood Marshall, NAACP special counsel and director-counsel of the NAACP Legal Defense and Educational Fund, Inc.; Mendon Morrill of Paterson, New Jersey; Jack Greenberg and Elwood H. Chisolm, both NAACP associate counsel of New York.

CONTRIBUTIONS TO ASSOCIATION

Kansas City Branch: The largest contribution to the Fighting Fund for Freedom—$2,500—was received in December from the Kansas City, Missouri, branch.

Presentation of the check was made in Washington by Carl Johnson, branch president, to Walter White, NAACP executive secretary, both of whom were in the capital city to hear the arguments in the public school segregation cases before the United States Supreme Court. The sum was raised at a mass meeting held in Kansas City on December 1.

In accepting the check, Mr. White said: "May I on behalf of the national office tell you how much this additional evidence of the generous and loyal support of the Kansas City branch means to us. . . . It gives an inspiring challenge to other branches, other organizations and individuals to do as much in the struggle to complete within the next decade the job of emancipation."

From the Anchorage, Alaska, branch came a contribution of $400, the first to be received from that distant territory. Other branch contributions include Vicksburg, Miss., and Tulsa, Okla., $300 each; Toledo, Ohio, $250; Amityville, L. I., $200; Plainfield, N. J., 170; Sulphur Springs, Texas, $100; Canton, Ohio, youth council, $60; Deerfield, Fla., Thibodaux, La., Pine Bluff, Newport, Crossett and Little Rock, Ark., $50 each; Dermott, Ark., $45; Cedar Rapids, La., $40.50; Crittenden County, Ark., $38; Malvern, Ark., $33; Omaha, Neb., $20.01; College Station, Ark., and Charlotte, N.C., youth council, $10 each; Dewitt, Ark., $7; Baytown, Texas, $6.90; Abilene, Kans., and Nashville, Ark., $5 each.

Other contributions include $50 from Dr. and Mrs. J. Eugene Alexander, Charlotte, N.C.; $25 each from Macedonia Baptist church, New York City, Mt. Zion Baptist church, Evanston, Ill., Dr. D. C. Roans, Wilson, N.C., Pisgah Lodge, No. 266, IBOPEW, Charlotte, N.C., and Beta Rho Sigma chapter, Phi Beta Sigma Fraternity, Charlotte, N.C.; $10.79, Zion Baptist Association, Hamlet, N.C.; $10 each from Dr. Emery L. Rann and Z. Alex-

ander, both of Charlotte, N.C.; $5 each from E. P. Phillips and Dr. Thomas H. Watkins, Sr., both of Charlotte, N.C. and the St. John Missionary Baptist Educational Association, Biscoe, N.C.; and $2 each from S. T. Moore and Thomas E. Gilliard, Jr., both of Charlotte, N.C.

Other Contributions: The Alabama State Conference of NAACP Branches gave $1,000 to the Fighting Fund for Freedom; the Minnesota State Conference, $100; the Bright Hope Baptist church of Philadelphia, $50; the Bridgeport, Conn., branch, $250; Atlantic City branch, $150.65; Orange, N.J., branch $100; North Little Rock, Ark., $50; Union Parish, La., Corona, N.Y., and Paulding, Ohio, $10 each.

The Universal Life Insurance Company of Memphis, Tenn., gave $250. Mrs. Mollie Moon of New York City turned over to the Fund $100, representing one-half of a purse presented to her by an organization known as The Women, which designated her the "woman of the year." DeVerne Calloway of St. Louis gave $15 and Samuel Dottin of New York City, $5. Two churches, the AME Zion of Bridgeport, Conn., and the Christian Union Unitarian of Rockford, Ill., gave $50 each.

BRANCH ELECTION

Mrs. Jackson Re-elected: Mrs. Lillie M. Jackson began serving in December her 18th year as president of the Baltimore, Md., branch, which under her leadership has become one of the three largest NAACP branches in the country.

Unanimously re-elected to the position at the annual meeting of the branch on December 1, 1953, Mrs. Jackson reported that the Baltimore branch has a membership of 6,570 and raised $20,000 during its membership drive. She expects the branch to attain a membership of 7,000 or more.

Tireless and dynamic, Mrs. Jackson has not only given leadership to the Baltimore branch, but also organized the Maryland State Conference of NAACP branches in 1942 with local units in 22 counties. Moreover, she has been a member of the board of directors of the national NAACP since 1948.

During the period of her leadership, the Baltimore branch has sent to the national office more than $119,000 to help carry on the national program. For six years the branch maintained a picket line in front of the Ford theatre until, in January, 1952, the theatre abolished its policy of racial segregation. The branch also sponsored legal cases and other actions to break down racial discrimination and segregation in education, recreation and other fields.

Also reelected unanimously were the following: Mrs. Augusta T. Chissell, Mrs. Sarah F. Diggs, Rev. A. J. Payne, Rev. J. R. Butler, Rev. H. O. Graham, Rev. Kelly L. Jackson, and Rev. John L. Tilley—vice-presidents; Mrs. Mary E. Hawkins, secretary; Dr. Charles E. Watts, treasurer; and Dr. W. O. Bryson, auditor. Henry U. Ayres was elected vice-president of the board to take the place of the late Mrs. Mamie Griffin.

What the Branches Are Doing

California: Andrew Howard and his wife were leaders of the Freedom Seal campaign of the SAN FRANCISCO branch. Mr. Howard is assistant manager at the Emporium. Lester P. Bailey, southern field secretary for the West Coast Region, returned in November from a month-long tour through Nevada and Arizona in connection with the Freedom Seal drive.

Illinois: Negroes in CAIRO are now admitted to the formerly "all white" movie house, the Gem Theatre. This change in policy resulted from refusal of the movie house to admit Dr. S. W. Madison, president of the local branch. When Dr. Madison referred the matter to the Illinois Human relations Commission and the state atorney-general set a date for trial, one of the owners of the theatre appeared and pleaded "not guilty" and agreed to open his doors to Negroes.

Minnesota: The November 15 meeting of the MINNEAPOLIS branch was under the auspices of the Minnesota World Federalist Association. Representatives from this organization outlined their program for a world state. This meeting was in keeping with the branch policy of furnishing a forum for liberal causes.

New York: President Edward Anderson of the JAMESTOWN branch was the first Negro in Jamestown to seek a local public office when he ran as an "independent" councilmanic candidate in November. Although Mr. Anderson did not win, he plans to run again.

EDWARD ANDERSON
President Jamestown, N. Y., NAACP branch.

Oregon: The PORTLAND branch has waged a five-month fight against the appointment of state Senator Warren Gill (R) to the position of U. S. attorney for the district of Oregon because of Mr. Gill's outspoken opposition to the NAACP sponsored civil rights statute that was passed by the

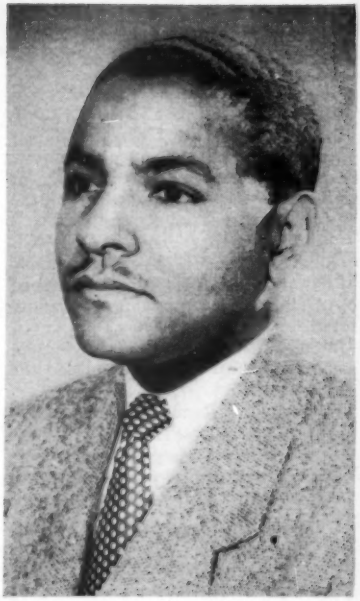
Oregon legislature during its last session. Mr. Gill in his spoken opposition to the bill said that public places had a right to discriminate.

Pennsylvania: The DAUPHIN COUNTY branch lists the following activities: A conference on redevelopment housing with Clifton Rodgers, consultant to Redevelopment Housing Authority; support of the case of discrimination involving owner Robert Fohl and the "210" Club; plans to eliminate segregated schools in Steelton; and contribution of $50 to the national office for the Fighting Fund for Freedom.

Although the branch goal of 1,000 members was not reached, the branch is proud to announce that it secured 653 members under the leadership of Arthur Williams, campaign manager, assisted by Mrs. Evelyn Gotton, Mrs. Rachel Ransom, Mrs. Shirley Phillips, Mrs. Mildred Togans, Samuel Thomposn, and Robert English. The largest number of members, 31, was brought in by Mrs. Dollie Braxton; the largest amount of money, $21, by Joseph Stevenson.

Merit certificates were issued to the following persons for outstanding work during the campaign: Mrs. Dollie Braxton, Mrs. Annabelle Baltimore, Mrs. Anna Gumby, Mrs. Rachel Ransom, Mrs. Leon Hubbard, Mrs. Evelyn Cotton, Mrs. Shirley Phillips, Mrs. Miriam Waters, Mrs. Edith Williams, Mrs. Elsie Saunders, Ethel Lawrence, Mrs. Ruth Jackson, Mrs. Mildred Togans, Arthur Williams, Robert English, Raymond Curtis, Samuel Thompson, Vincent House, Colonel Lyles, John Davis, Edward Gray, Rev. Mr. A. Banks, Edmond Carson, Joseph Stevenson, Anderson Robinson, Harold Wilson, Robert Hodges, and Richard Johnson.

The education committee of the PHILADELPHIA branch appeared before the city board of education in November to recommend replacement of the obsolete buildings that house the Benjamin Franklin high school.



CARL T. ROWAN

Reporter Minneapolis Star and Tribune.

(See "Good News," page 36)

As the result of joint efforts by the local branch and the American Civil Liberties Union, Alva Fulwood, a 30-year employee of the Pennsylvania Railroad, has been assured by railroad officials that he will not lose his job because he refused to pay dues to a segregated union.

When Fulwood was told that it was necessary that he hold membership in the Brotherhood of Railway and Steamship Clerks, he was automatically assigned to the Pioneer Lodge, a segregated local of the union. Fulwood refused to pay dues to this local unit, but sent them instead to union national

headquarters in Cincinnati, which would not accept them. The the union asked the railroad to fire him.

Rhode Island: The PROVIDENCE branch is proud of its $5-$10-$25 group which comprises ten percent of its membership. Mrs. Nannae Muldrow, chairman of the branch entertainment committee, was complimented on the fine job she and her committee did.

South Carolina: The FLORENCE branch crowned Mrs. Josephine Gupple in November as "Mrs. Florence Branch NAACP." The contestants were sponsored by The Bricklayers, Plasterers, Masons International Union of America, the Practical Nurses Club, and the Modernettes.

Mr. A. C. Redd of the SOUTH CAROLINA CONFERENCE reports that the Horry County Teachers Association has again taken thirty-three memberships in the Association.

Virginia: The financial report of the ROANOKE branch is as follows: Mrs. Lucy Poindexter, $6; Mrs. Pearl Henry, $10; Jessie Wilson, $30; Mr. and Mrs. Herman Jordan, $36; Lloyd Zieglar, $46; C. C. Williams, $50; Richard Binkes, $80; Fred Brown, $86; Mr. and Mrs. Y. Hutsona, $114; Mr. and Mrs. Edward Norman, $140; and Justine Spencer, $146.

In December the VIRGINIA STATE CONFERENCE OF BRANCHES swelled the legal and defense fund of the NAACP with a check for $5,100, presented to Thurgood Marshall. This contribution was made possible by the Fredom Fund campaign of the Virginia State Conference of NAACP branches. The largest branch contribution received by the conference came from Richmond, $2,000. The Greenville county branch was second; the Prince Edward county branch third. Presentation of the check was made to Mr. Marshall by Oliver Hill, chairman of the legal staff of the State conference.

DID YOU KNOW —

That the late George Santayana (1863-1952) apparently believed in racial segregation for Negroes?

Santayana, famous philosopher, poet, and essayist, wrote this in one of his last books: "The Negro, if he is not a fool, loves his own inspiration, and expands in the society of his own people." ("Dominations and Powers," Scribner's 1951, p. 358.)

★ ★ ★

That *mambo* in Haitian Creole is a synonym for "Manman-Loi," the Vodoun priestess, instead of a dance and a manner of playing music as in Cuba?

Mambo in Cuba is both a manner of playing music and a dance. Pérez Prado, Negro Cuban orchestra leader, is said to be its creator. Odilio Urfé calls it "rythmic anarchy." Olga Chaviano of Habana was at one time called "the Queen of the Mambo."

College and School News

Cecile Stanford, an advanced student of the WILLIAM PENN BUSINESS INSTITUTE (Philadelphia), is now serving as secretary to attorneys Herbert Hardin and Robert Williams of Philadelphia, Pa. Miss Stanford's appointment with the Lombard street law firm brings to five the number of WPBI graduates and students recently placed as legal secretaries.

■

BARBER-SCOTIA COLLEGE was host in November to the North Carolina College Conference. Twelve colleges were represented at the conference whose theme was "Effecting the College Curricula in the Light of Vocational Needs and Trends." Dean Leo Jenkins and Dr. Frank Fuller, both of East Carolina college, were the principal speakers.

Dean Joseph Payne represented Barber-Scotia at the inauguration of Dr. Luther Foster as fourth president of Tuskegee Institute.

■

Professor Saunders Walker, head of the English department at TUSKEGEE INSTITUTE, represented The College Language Association at the recent inauguration of Dr. Luther Foster as Tuskegee president.

■

President R. W. Puryear of FLORIDA NORMAL AND INDUSTRIAL MEMORIAL COLLEGE attended the conference of Presidents of Negro

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Baptist Colleges held in Atlanta, Georgia, October 28-29.

The college choir, under the direction of Dr. Halsey Carstens, provided the music for the First South Florida Missionary Baptist Association at the educational rally held in Orlando on November 12, 1953.

■

The mystery of the Christmas Star, which for almost 2,000 years has been a source of wonder to man, was probed at the annual holiday presentation of the AMERICAN MUSEUM-HAYDEN PLANETARIUM. Entitled "The Star of Bethlehem," the program combined the glory of the Nativity with the gaiety of an American Christmas pageant.

■

The Research Corporation has awarded FISK UNIVERSITY a Frederick Gardner Cottrell grant of $1,100 in support of research being conducted by Dr. Lee Lorch, professor of mathematics. The Research Corporation is a non-profit foundation established in 1912 whose income is used to aid scientific research in the United States and abroad.

The present grant is a continuation of a 1951 award in the amount of $1,500 for the same general purpose.

The U. S. Navy recently announced it has promoted its ranking Negro officer, Denis D. Nelson, II, a Fisk graduate and a native of Washington, D. C., from lieutenant to lieutenant commander.

"In spite of the continued existence of racial barriers, the opportunities, today, for soundly prepared Negro youth go begging, because qualified

Negro youth cannot be found" was the astonishing revelation made by Dr. Charles S. Johnson, Fisk president and a member of the National Manpower Council, in a convocation talk to Fisk students.

Dr. Johnson pointed out, for example, that although 150,000 Negro youth had graduated from colleges with A.B. or B.S. degrees within the last ten years, it would be impossible today to fill ten new posts with Negro Ph.D.'s in chemistry, physics, mathematics, history, English, or sociology.

The Fisk program in child life and development has entered upon its fourth year with additional staff and plans for expansion of its physical quarters. The program, established three years ago, embraces teaching, psychological services, and research concerning the adjustment and welfare of children and youth.

■

LINCOLN UNIVERSITY (Mo.) observed the eighth anniversary of the United Nations with a special assembly program sponsored by the Student Christian Association of the university. Main feature of the program was an address by Lincoln president Dr. Sherman Scruggs on "The United Nations Point Four Program."

One hundred and twenty full-time students in the college of arts and sciences and the school of journalism qualified during the spring semester for the academic honor roll, according to the listing released by the office of the registrar in November. The list includes 36 seniors, 29 juniors, 22 sophomores, and 33 freshmen.

Lincoln university journalism graduates are in constant demand and today the request for them exceeds the supply. Twenty-five of them are working on newspapers and nineteen are engaged in allied or miscellaneous fields.

Students and faculty observed National Education Week with an address by Dr. Anil Chanda, deputy minister of external affairs for India.

■

Captain Louis Reese, a medical corps physician attached to the 45th

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Infantry Division stationed in Korea, has been awarded the Bronze Star Medal for meritorious service in connection with military operations against an armed enemy. Captain Reese, now on leave from ALBANY STATE COLLEGE, was school physician when recalled to active military service.

Robert McFerrin, baritone, and Geraldine Overstreet, soprano, appeared in a joint recital at Albany State on November 8. The college observed National Education Week with a full-week program in keeping with the theme "Good Schools Are Your Responsibility."

■

Eighty-eighth founder's day exercises were observed at SHAW UNIVERSITY in November, with the annual address being delivered by Dr. John Turner, prominent physician and surgeon of Philadelphia. Dr. Turner is a native of Raleigh, attended the public schools of Raleigh and Shaw, and graduated in 1906 from the Shaw Leonard Medical School.

Eight Shaw students have been selected to represent the school in the 1953-54 edition of "Who's Who Among Students in American Universities and Colleges." Two seniors, William Sherrill and Lucius Walker, Jr., received this distinction for the second time.

■

VIRGINIA STATE COLLEGE observed American Education Week November 8-14 with exercises sponsored by the school of education under the direction of the local American education week committee, of which Dr.

Harry Johnson was chairman.

Dr. A. G. Macklin, director of the division of basic education and a member of the graduate faculty, represented the college December 1-4 at the meeting of the Commission on Higher Education held at LeMoyne college.

Foreign correspondent Louis J. Alber addressed the college from on December 3 on "The World Communist Conspiracy"; Mrs. Altona Trent Johns, pianist, was presented in recital on November 22; and Audrey Scott of Phoebus, Virginia, was crowned "Miss Homecoming" in November.

■

The FLORIDA A AND M UNIVERSITY recently installed a $60,000 four-manual pipe organ. Set up in the Lee auditorium, the organ was built by the Estey Organ Company of Brattleboro, Vermont, and designed by Edouard Ward, former university organist, Edward Gammons of the Groton school, and Betram Baldwin, Jr., of the Estey staff. The organ will be formally dedicated in February 1954.

Famu was host in October to the third annual meeting of the Florida Council of English Teachers. Theme of the meeting was "Revitalizing Our English Curriculum," with Dr. Nick Aaron Ford, head of the English department at Morgan State, as the outstanding consultant.

Famu observed UN day in October with a special assembly program. The Famu Playmakers Guild opened the theatrical season on November 3 with a repeat performance of Molnar's "The Play's the Thing"; Mrs. Irene Edmonds, instructor in speech and drama, is one of twenty-seven contributors to "Southern Renascence: The Literature of the Modern South," recently published by the John Hopkins Press. Mrs. Edmonds, wife of S. Randolph Edmonds, writes

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on the Negro as interpreted in the novels of William Faulkner.

■

"Illusions Created by Fear" was subject of Aubrey Williams' founders' day address at TALLADEGA COLLEGE on November 8, 1953. A storm of unrest is sweeping the world, he said, since men have discovered that it is possible to "abolish poverty and most sickness, and to enjoy an abdundance of material things never dreamed of as possible." In this storm period of far-reaching and fundamental change, he continued, privileged groups are struggling "to suppress any challenge to their possessions and authority."

Recent visitors at the college include E. Frederic Morrow, advisor on business affairs to the Department of Commerce; the Rev. Mr. Nicholas Hood of Central Congregational Church, New Orleans; and William Warfield, baritone, who gave a concert on November 2.

The college was host in November to the Administrators' Conference of the American Missionary Association Colleges; during October 23-November 1 the Talladega College Choir was on an Eastern tour.

The extensive remodeling in Seymour Hall has been completed. New baths have been installed in new locations; new flooring, extensive replacement of woodwork and other important changes have been effected.

■

Sixty-one MOREHOUSE COLLEGE students have qualified for listing on the honor roll on the basis of their performance during the first and second semesters of the academic year 1952-1953. To qualify for the

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■

Freedom is worth something only if it is freedom for dangerous views, Dr. Howard K. Beale, professor of history at the University of Wisconsin, told ATLANTA UNIVERSITY students on October 28 when he opened the 1953-54 school of arts and sciences forum series.

The appointment of Whitney M. Young, Jr., as director of the School of Social Work at the university was announced in November by Dr. Rufus E. Clement, AU president. Mr. Young succeeds Forrester B. Washington, after twenty-six years as director of the school. Mr. Young comes to AU from Omaha, Nebraska, where he has been executive director of the Omaha Urban League since 1950. Previously he was director of industrial relations and vocational guidance for the St. Paul Urban League. He holds the B.S. degree from Kentucky State and an M.A. in social work from the University of Minnesota.

■

Four members of the LIVINGSTONE COLLEGE faculty were honored in October by the college general alumni association for having contributed more than one hundred years of meritorious service to the institution. They were Julia Duncan, registrar and registrar-treasurer for more than twenty years; Mrs. Josephine Sherrill, college librarian for more than twenty years; Isaac Miller, twenty-five years head of the department of edu-

cation; and W. J. Trent, now in his twenty-ninth year as president of the college.

■

Wilton Scott, director of public relations at SAVANNAH STATE COLLEGE, and his wife Lillian Shank Scott, an alumna, received their M.A. degrees from New York University in October. Mr. Scott majored in educational administration and supervision; Mrs. Scott, in secondary education curricula development.

The college is adding an annex to Willcox gymnasium and making repairs and alterations on Hammond hall. A recent conference of representatives from the board of regents, the Georgia state department of education, the Chatham county public schools and Savannah State considered the building of a twelve-grade laboratory at Savannah State.

■

A silent meditation memorial service was held for Mrs. Ada Mills Young, widow of the late Col. Charles Young, in the CENTRAL STATE COLLEGE historical Galloway auditorium in November. Mrs. Young was for twenty-eight years a member of the CSC faculty and fraternity "mother" for the Omega Psi Phi undergraduate chapters.

Twenty-eight CSC seniors left the campus in November to begin their eight week program of practice teaching in twelve Ohio elementary and high schools. Kappa Tau chapter of the Alpha Kappa Mu honorary society inducted thirteen new members on November 18 when they met informally with Francis Thomas, assistant professor of philosophy, to hear Mrs. Vernell Oliver, assistant professor of history, discuss "The Role of the Scholar in Our Present Society."

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Book Reviews

EMERGENT AFRICA

***The Gold Coast Revolution: The Struggle of an African People from Slavery to Freedom.* By George Padmore. London: Dennis Dobson Ltd., 1953. 272 pp. 12/6 $3.00).**

George Padmore again demonstrates that he is one of the world's leading experts on British colonial policies in Negro Africa. This time he traces, with a wealth of historical, topical and up-to-date detail, the rise of Gold Coast nationalism under the Akan tribes in the seventeenth century down to the triumph Convention People's Party of Dr. Kwame Nkrumah.

The steps in Gold Coast nationalism are briefly as follows. In 1868 the Fanti chiefs tried to organize a confederation to protect their people against the Ashanti and the political encroachments of the British. Out of this grew the Mankesim conference of 1871 and the Fanti constitution. Alarmed by these moves, the British set out to destroy the confederation by playing off one chief against the other, and the Fantis against the Ashantis. After the British had captured and burned Kumasi, the Ashanti capital, they proclaimed the Gold Coast a colony in 1874. Despite the British divide and rule tactics the Gold Coasters continued to organize in their own self-interest. Among these organizations were the Aborigines' Rights Protection Society, the West African National Congress, the United Gold Coast Convention, and the present dominant Convention People's Party, which split off under the leadership of Dr. Kwame Nkrumah from the United Gold Coast Convention.

Until the rise of the CPP, Gold Coast organizations had been dominated exclusively by wealthy business men and lawyers. The workers, the farmers, and the under-privileged were not considered, except as pawns in the political maneuvers of the colored gentry. Dr. Nkrumah changed all this, and he owes his present position to mass support. For no other Gold Coast leader had heretofore voiced the aspirations of the masses of Gold Coasters who are neither chiefs nor English educated barristers. The author says that "the women constitute the backbone of the CPP."

The Gold Coast Revolution fills in this general picture with a sketch of Dr. Nkrumah and his rise to power, an outline of the constitutional evolution from 1850 to 1950, local government reforms, the irredentist nationalism of Togoland, the pattern of Gold Coast economy, problems of economic development, and rounds out his picture with a comparative study of nationalist movements in colonial countries. There are three appendixes and an index.

Mr. Padmore, despite his profound sympathy with Gold Coast nationalism, is always the objective scholar and never lets us forget that mere revolt

against a colonial power does not in itself solve the pressing problems of a trained civil service, technicians, capital investment, and the other needs of a modern state. *The Gold Coast Revolution* is one of Mr. Padmore's best books and he writes out of a profound knowledge of things African.

The Chain in the Heart. **By Hubert Creekmore. New York: Random House, 1953. 401 pp. $3.75.**

There have been many novels of Negro-white relations in the South; so many, in fact, that one looks skeptically at a new one in an effort to determine (often before reading it) whether it is a Southerner's apology for the *status quo,* a Negro's bitter indictment of "the system," or an examination of the South from an outsider who considers it little more than an entertaining curiosity.

The author, a white Southerner, has avoided all three in his attempt to write a story with compassion for his Negro characters and realistic recognition of the difficulties they face in struggling against the inner insecurities —the chain in the heart—forced upon them as a heritage of slavery.

The early part of the book has the ring of truth. The author seems well acquainted with his small Mississippi town, its subservient dependent Negroes and patronizing whites. If he had kept his canvas small, this part might have been developed into a successful and convincing novel.

Unfortunately, the author's ambitions have been greater; and as the story progresses, increasing incongruities handicap the reader. A few, like the mention of "cokes" where rural southern Negroes would say "Co' Cola," if this reviewer is correctly informed, are not too important. But the tendency of the same uneducated characters to indulge audibly in self-analysis, years before amateur psychologizing became the vogue even among city people, is more difficult to forgive: "But some hidden attitude that he couldn't think of in that way, altogether and frankly, kept pushing up the notion that he was jealous of Mary and was willing to spend money to counteract it." (p. 169)

Apparently, Mr. Creekmore's most thorough acquaintance with Negroes has been with uneducated rural ones. As the characters grow in education, and sophistication, the author loses contact with them. But even before this point, it has become apparent that the novel is a means of exhibiting the author's acquaintance with various possibilities in race relations. A strike is introduced, for example, without being developed and without any demonstration of its relationship to the plot. Similar collateral incidents are numerous enough to give the impression that the author collected material much as a graduate student does research for a thesis, being loath to omit from the final product any mental bric-a-brac accumulated along the way.

Despite these serious flaws, one reads *The Chain in the Heart* with a growing curiosity about its author, who reveals himself more than he, perhaps, intended. Short stories or perhaps a more narrowly limited novel could very well bring about the effect he had in mind. Or maybe, considering that this is his third novel, it is late in the day to be speculating about his "promise." At any rate, one finishes the book with such a clear awareness of its faults that it requires some effort to give credit for its virtues.

MABEL M. SMYTHE

The Uneducated. **By Eli Ginzberg and Douglas W. Bray. New York: Columbia University Press, 1953. XXV+246pp. $4.50.**

This is a book which deals with one of America's most important natural resources—man power. It shows how

educational neglect permits it to corrode, and how educational care refines it and permits its efficient utilization for the good of all. For persons interested in civil rights it presents an arsenal of irrefutable arguments to show why racial discrimination injures not only its immediate victims, but America as a whole. Not that such arguments have been lacking in the past. In fact, in somewhat less definitive, form, they have been available and have been effectively and properly used for years. But when they appear under the imprimatur of such sponsoring organizations as the American Can Company, Bigelow-Sanford Carpet Company, Cities Service Company, E. I. DuPont de Nemours and Company, Standard Oil Company (New Jersey), among others of equally impressive status, the argument takes on a weight which might not ordinarily be accorded it by the non-intellectual and nonscholar.

The book, according to its Foreword, resulted from General Eisenhower's being impressed by the wastage of man power revealed during World War II, which led him to establish at Columbia University a large-scale research project entitled "The Conservation of Human Resources." The study is continuing in other areas, but *The Uneducated* is the first of several investigations to reach completion.

Briefly, the book reveals that during World War II and the Korean War, more than 1,000,000 men were rejected from the armed forces as "mentally deficient," and that that term is largely a measure of educational deprivation. The largest number of these rejectees came from the Southeast and Southwest. "The Negro rate is so much larger in every region that it might appear to be a different population; the over-all Negro rate is just over six times the white rate. . . ." "However, one finds . . . that the rate of rejection for Negroes in the Northwest and the Far West is actually below the white rate in the Southeast and Southwest."

The book then shows how the little education that there is in the South is unequally apportioned between the Negroes and whites; the whites in Mississippi, it cites an expert as saying, becoming educated "off the backs of Negroes." Negroes are the principal victims, but Mexicans, Indians, migrant farmers (largely Negroes) and others suffer severely also.

How are these and a wealth of other similar facts important to America? First of all, the Armed Forces cannot use illiterates unless they are specially schooled. When so schooled they make, by and large, good soldiers. Second, private industry prefers not to use illiterates even for jobs not requiring literacy because they are not easily transferable to other jobs, and present difficulties in accommodating themselves to industrial plants and industrial cities. This means that for the ordinary job, to say nothing of those requiring greater education, an unschooled or poorly schooled citizen is a national liability unless corrective action is taken. Can America, with about 6 per cent of the world's man power, attempt to lead the rest of the world for long if it so squanders its man power? The question answers itself.

The authors report that progress has been made in raising the educational level in general, and in closing the gap between Negro and white education in the South. (Incidentally, although they do not say so, much of this progress has been achieved by the prodding of NAACP lawsuits on all levels of education all over the South). They call for a greater effort, in which the federal government will provide aid for education to states in which education is below par.

All in all, the book is a good one and it shows why educational opportunities for all Americans must be increased if we are going to survive.

JACK GREENBERG

FEMALE CONFESSIONAL

Sexual Behavior in the Human Female. **By Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin, Paul H. Gebhard, Research Associates; and others on the Staff of the Institute for Sex Research, Indiana University. Foreword by Robert M. Yerkes and George W. Corner. Philadelphia: W. B. Saunders Company, 1953. XXX+842pp. $8.00.**

What Dr. Kinsey and his colleagues are trying to discover is the full range of sexual behavior in the 5,950 "females whose history are statistically analyzed in the present volume." The sexual behavior of these women has been studied in relation to their various characterisics such as education, rural-urban background, marital status, religious background, and so on. Although Kinsey has taken the cases of 934 nonwhite females, he does not use them in his calculations because of the smallness of the sample. When he talks about sex in the human female, he is actually talking about some aspects of the sexual behavior of educated, white, Protestant women primarily in the northeastern section of the United States. He frankly admits that his conclusions do not hold for all women of all cultures.

One basic discovery is that there has been a sexual revolution in America during the last thirty years, with the sexual behavior of the women changing much more sharply than that of the men. He has also discovered that women are neither the lascivious civet cats nor, at the other extreme, the cold potatoes of male fantasy, and that women can enjoy sex just as much as the men. Differences between the sexes, he has discovered, are mainly psychologic; since there are homologous correspondences between men and women in the embryological origin of their sex organs and identities in their anatomic structures.

Sexual responsiveness, however, starts earlier in the male, reaches its peak earlier, and declines much more sharply than in women. This is the cause of much sexual maladjustment in marriage. Sexually girls do not mature more rapidly than boys as has been believed. Women masturbate less than man (62 percent at some time in their lives as compared with 92 per cent for men) although it is the sexual activity in which they most frequently reach orgasm. Masturbation is also much more likely to be self-discovered in females than in males and to exhibit a greater variety of techniques. Women have less premarital sexual experience and with fewer partners than do the men. They engage in less homosexual activity, have less animal contact, and have far fewer sexual aberrations than men.

Male belief that women are always panting for the sexual embrace is strictly a masculine fiction, says Kinsey. The insatiable female of poronographic literature is a masculine creation and a misinterpretation "of the average female's capacity to respond to psychologic stimuli." Women do not produce pornographic literature, erotic art, nor "cheese-cake" photographs. They are produced and consumed by men. Unsatisfactory sexual relationships are likewise much less likely to disturb women in their marriages. Nor are women as easily conditioned by early sex experiences as men.

These and other sexual differences between men and women Dr. Kinsey wants aired, discussed, and further studied scientifically. "There is no ocean of greater magnitude than the sexual function," Kinsey explains. And he has set out to chart this deep. Of course, the experts will dispute many of Kinsey's findings and his methods, but for the intelligent layman *Sexual Behavior in the Human Female* offers a wealth of information which must inevitably lead to a revaluation of our taboo-ridden sexual concepts and practices.

"MANNES TALE OF LAWE"

***The Sex Paradox.* By Isabel Drummond. New York: G. P. Putnam's Sons, 1953. X+369 pp. $5.00.**

Miss Drummond's thesis is that our sex crime legislation is out of touch with the practices of our daily living. That much of this law is unenforceable, and that it tries to forbid an activity which responds to a wide human need. What our sex statutes largely mirror are our sexual prejudices and sentimental moralizing, which are in turn mainly derived from Judaic-Christian taboos. This legislation is based on the premise that "vaginal heterosexual congress" (any other kind is verboten) is only permissible in marriage, and then solely for the purpose of reproduction. This is the only way an American is supposed to attain legal orgasm.

We know, of course, from our daily experiences that few Americans actually accept this legal premise, that many men and women who profess the prevailing religious code ignore its sexual tenets in their personal lives, and that increasing numbers of our fellow citizens accept sexual enjoyment as a natural and avowable pleasure. So instead of furthering public morals as designed, our sex statutes lead to muddlement and moral confusion; which is further complicated, paradoxically, by the lack of uniformity in such legislation throughout the country.

Arizona's fornication, which is punishable by imprisonment for three years, becomes Oklahoma's "meretricious transaction," hardly a crime at all. And there are thirteen other states in which fornication is no crime. Adultery draws a fine in five states, merits no penalty at all in five others, and in still others is punishable only when the cohabitation is open and notorious. In Boston, Mass., the statute is used mainly to penalize prostitutes. Incest will get you fifty years in New Mexico but a $100-$500 fine and/or 6 months-5 years in Colorado. New York State's sodomy is New Hampshire's "lascivious acts," and some other states' buggery, infamous conduct, etc. And the punishment will vary from Georgia's life imprisonment at hard labor to Delaware's $1,000 fine and/or 3 years.

Another legal bogey is the premise that "Negro blood" is "inferior blood" and that therefore there must be neither coitus nor cohabitation between Negroes and whites. Hence the miscegenation statutes in thirty (62 percent) of our forty-eight states. Fifteen states stretch the "inferior blood" dogma to cover persons of Mongolian or Oriental descent; 5 bar marriages between whites and American Indians; and 8 prohibit coitus between persons of different races. In Florida, for instance, it is a crime just for a Negro and a white person of opposite sexes habitually to occupy the same room at night. No mention is made of coitus—all you have to do is "habitually" to occupy the same room. North Dakota has a similar law, but she makes the mere occupancy, whether habitual or not, a crime.

There is an Arkansas law which says that the birth of a mulatto baby to a woman is prima facie evidence of miscegenation. Virginia not only prohibits racially-mixed marriage, but it also makes it a crime for a Negro-white couple legally married in another state to take up residence and cohabit in Virginia. The state punishes rape by death or life or imprisonment with a fixed minimum term; yet, so far, Virginia has electrocuted only Negroes for the crime.

We find similar muddlement in most of our sex laws because of the great difference in definition and penalties throughout the forty-eight states. Enforcement of many of the statutes is virtually impossible also because they intrude into areas of sexual activity

which should be left to the domain of morals and religion.

Miss Drummond notes: "When the offender is one among many engaging in the same kind of sexual deviation in their private lives and retains the good opinion of his fellows, who look upon the denominated criminality of the acts not so much as an issue of morality as of economic expediency, repressive measures fail. In fact, under such circumstances the classification of such actions as criminal is in conflict with the legal theory of what constitutes crime."

There must be some adjustment of our legal precepts to our practices.

The book begins with a "Historical and Anthropological Survey" in which the author gives a brief outline of patterns of sexual behavior in time and space.

***Ex-Prodigy: My Childhood and Youth.* By Norbert Wiener. New York: Simon and Schuster, 1953. XII+309 pp. $3.95.**

Prodigies both frighten and fascinate. They fascinate because people find it hard to believe that so much brilliance can be wedded to physical immaturity. They frighten because people believe the old-wives tales that prodigies are freaks who do not live long, or that they will soon go "crazy." Yet the life of a prodigy, though often painful because he is a child among adolescents and later an adolescent among adults, does not differ basically from that of the average gifted child.

Dr. Wiener makes this quite clear as he traces his own childhood. At eleven he was a freshman in Tufts College; at fourteen a Harvard graduate student; and at nineteen a Harvard Ph.D. Otherwise his life was similar to that of other boys. He took part in most of the sports of children and emotionally was much like any other Boston boy of his age.

What is surprising is that one of the world's great mathematicians should have had trouble with his arithmetic. That was because, he explains, his understanding was beyond his manipulation. And not until late adolescence did he realize he was a Jew. Yet he could not "believe in Israel as a Chosen People." Philosophically he was inclined to accept the assimilationist position of his father and anti-Jewish prejudice made him aware of the parallel problems of other American minority groups.

The story which Dr. Wiener tells is an interesting one. *Ex-Prodigy* tells us much about the man who invented the science of Cybernetics, or communications in man and machine. His father, by the way, Dr. Leo Wiener, authored the enormously erudite *Africa and the Discovery of America* (1920-1922).

CALIFORNIA'S ATTORNEY GENERAL BUYS NAACP "FREEDOM SEAL" —*The Honorable Edmund G. ("Pat") Brown, attorney general of California, was among the first outstanding Americans to buy the* 1953 *"NAACP Freedom Seals" and to endorse the Fighting Fund for Freedom. From left, Atty. Joseph Kennedy, president northern California area NAACP; Edmund Brown, attorney general; Sadie Kimes, secretary west coast regional office; and Franklin Williams, secretary-counsel west coast region.* BOTTOM: *Mrs. Ann Aldrich, president Great Neck, N. Y., branch and NAACP life member, presents plaque to President Mundy Peale of Republic Aviation for his fair employment policies. Others in picture are Mrs. Marie Savasco (left), branch treasurer, and Clayton Ruhle, public relations director Republic Aviation.*

LEGAL DIRECTORY

The following directory of some of the many lawyers known to us is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. The Crisis maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

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HAITI & LOUISIANA

(*Continued from page* 11)

still be needed before any return could be expected for so lavish an expenditure. . . .

France had good reasons now to look with favor upon the sale of Louisiana. President Jefferson instructed Livingston to try to buy New Orleans and the north coast of the Gulf of Mexico, taking into consideration the fact that France had been financially weakened as a result of the recent war in Europe. On March 8 of the following year, Monroe sailed for France to assist Livingston in the conduct of the negotiations in regard to New Orleans. However, on April 11, Talleyrand, Napoleon's foreign minister, astonished Livingston by offering to sell the whole province of Louisiana. President Jefferson was surprised when he learned that France had agreed to the sale. The Louisiana Purchase was signed on April 30, 1803, twenty-three days after the death of Toussaint-Loverture at *Le Fort de Joux,* in the Jura Mountains, near the Swiss frontier.

With the failure of Napoleon's expedition to Saint-Domingue, the largest ever to cross the Atlantic Ocean, perished his dream of a French empire in the New World. When President Jefferson notified Congress of the Louisiana Purchase on October 17, he said, with prescience, that the acquired territory promised "ample provision for our prosperity, and a wide-spread field for the blessings of freedom and equal laws."

"He [Toussaint] played a strategic role in founding the second sovereign state [Haiti] in the New World," comments a Haitian statesman, "and had a part in preserving the territorial integrity of the United States."

WE IN NEW MEXICO

(*Continued from page* 8)

In similar manner, hearings on a state anti-discrimination or civil rights bill (and even to get such a bill before the legislature was a victory) show the state-wide dangers facing every minority as well as every thinking person who fears and detests essentially undemocratic racial prejudice.

New Mexico has been growing too fast. "Bad Texans," that is, the racially prejudiced from Oklahoma, Arkansas, and other regions as well as Texas, have been bringing in their attitudes, as well as creating economic problems that in turn always spell racial prejudice. To combat these influences now and in the future, LaGrone and his associates exchange friendship and aid with many groups, the Anti-Defamation League, American Association of University Women, the Council of Catholic Women. LaGrone could put out a call to any one of these organizations for help in an emergency and get it.

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